

THE  
**PANOPLIST,**  
AND  
**MISSIONARY MAGAZINE.**

No. 9.

SEPTEMBER, 1816.

VOL. XII.

**RELIGIOUS INTELLIGENCE.**

*As variety is pleasing, we have thought it would be agreeable to our readers to be presented with religious intelligence at the commencement of this number. The first article, which we lay before them, is the late Report to the London Missionary Society. It will be recollected, that this Society was established twenty one years ago; that it has labored assiduously and successfully, in the glorious work of sending the Gospel to the heathen; and that its concerns have been managed by faithful and venerable men, whose disinterested and persevering labors have received the warm applause of the pious, and will receive, we doubt not, the gracious approbation of the Lord Jesus. The annual report of the Directors contains an authentic and official summary of the transactions of the Society and of its missionaries for the year past, and as such must be interesting to all, who earnestly desire the progress of truth and holiness in the world. We subjoin a few notes, for the sake of illustrating and enforcing various parts of the report.*

**REPORT OF THE DIRECTORS TO THE TWENTY-SECOND GENERAL MEETING OF THE MISSIONARY SOCIETY, MAY 9, 1816.**

Christian Friends,

THE revolution of another year has again convened the numerous Members of this Society, united for the sole purpose of promoting the kingdom of Christ in the world. Appreciating, in some degree, the incomparable value of the Gospel, as "the word of life," to which you owe all your hope of immortality, you feel constrained to exert your most vigorous efforts, in order to convey to your fellow-men that inestimable blessing which you yourselves enjoy. In pursuance of this grand object, you have cheerfully devoted to God a portion of your worldly substance, and constantly presented at the throne of grace your ardent supplications. Having entrusted to the Directors the management of your missionary concerns, you are now assembled with the reasonable expectation of receiving from them "an account of their stewardship," which, with all readiness of mind, they will now proceed to lay before you.

*Society Islands, in the South Pacific Ocean.*

It is with great satisfaction that the Directors are enabled to commence their annual Report with a favorable account of those interesting islands, in the Southern Ocean, which first engaged the attention of this Society. For two successive years they have had the pleasure of stating, that the aspect of our affairs in Eimeo, an island adjacent to Otaheite, has greatly improved. The intelligence received during the past year is still more encouraging. In a letter, dated Jan. 14, 1815, the missionaries say, "Our congregation increases apace; our stated hearers are about three hundred, and sometimes many more." Their school also, which consists chiefly of adults, is well attended; the number of scholars was then two hundred and ninety-five.

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Large parties come over from Taheite, and other islands, to hear the Gospel, and to obtain instruction in the school. The number of those who have desired that their names may be inscribed among the worshippers of Jehovah exceeds two hundred, exclusive of those who have removed from Eimeo, and of others who have died in the faith.

Nor is it only in the island of Eimeo, where the missionaries now reside, but in Otaheite, Huaheine, Ulietea, Raiatea, Tahaa, and other islands which they have occasionally visited, that the word of God has been heard and received with pleasure. Several of the chiefs have expressed a wish that their islands also should be favored with missionaries.

Many persons, especially in Eimeo, having openly renounced idolatry, now observe the Christian Sabbath, meet together to worship God, and are distinguished by the name of *Bure Atua*, or, *The Praying People*. This public profession has excited, as might be expected, the spirit of persecution; so that some of their houses have been burnt down, and their persons exposed to danger. Still, however, Divine Providence interposed in their favor, by inclining some of the principal inhabitants to become their protectors, who, although idolaters, alleged that they were innocent people, and ought not to be injured. The number of those who, in the different islands, have openly renounced the worship of idols, cannot be less than five or six hundred, including most of the principal chiefs.\*

These persevering missionaries, who have long borne the burden and heat of the day, and whose strength begins to decline, express an anxious desire to be reinforced by additional laborers. With this reasonable request the Directors most readily complied, and have sent out, favored by free passages in Government vessels, four brethren, with their wives, to assist in the growing work required in the Society Islands; and they are preparing to send out four more, as soon as possible; for the missionaries assure us that there is much encouragement to commence missions in several others of the Society Islands, and that it is ardently desired by the chiefs themselves.

It will be gratifying to our friends to learn, that amidst their numerous labors, the brethren have composed, in the language of the natives, a History of the Old Testament, and another of the New, which have been printed at Port Jackson; they have also composed a Catechism, including all the great principles of Christianity; and Hymns, which the people sing with great delight. It affords our brethren an ample reward for all their toils, to observe these converted pagans pouring out their souls in prayer at their social meetings, and to hear the praises of the Redeemer sung by their melodious voices. They are proceeding in the important work of translating the Scriptures; to facilitate the printing of which, a press has been sent out; one of the missionaries now on their way was previously instructed in the art of printing, and the British and Foreign Bible Society has kindly provided paper for the intended impression.

The vessel which the brethren, under many disadvantages, have long been building, will, we hope, soon be finished; they will then be able to visit all the neighboring islands, and preach to the people "all the words of this life;" while, by their friendly intercourse with the natives, they will promote their civilization; an object which the Directors press upon their missionaries uniformly to keep in view.

Mr. Marsden being decidedly of opinion that religion will never flourish in the islands without the encouragement of industry among the natives, and

\* In the history of this mission we see a remarkable compliance with the divine exhortation, "Let us not be weary in well-doing," and as remarkable an accomplishment of the promise, "For in due season we shall reap, if we faint not." For many years after the missionaries landed and began their labors in the Society Islands, their prospects were exceedingly dark and gloomy; but more recently God has caused the light of his countenance to shine upon them; has given them favor in the eyes of the heathen; and has graciously turned a considerable number of ignorant idolaters from darkness to light. We have it in contemplation to prepare for the Panoplist an account of this mission, as affording many valuable lessons of instruction, and as a memorial of the virtue and piety of the excellent Mr. Jefferson, and others, who have rested from their labors. ED. PAN.



that commerce will prove the best stimulus to industry, has long expressed his earnest wish that a small vessel might be employed for the purpose of carrying on a barter with the people, by which thousands who are now idle might be rendered active and useful, while, at the same time, valuable facilities would be afforded for visiting the missionaries, and conveying to them necessary supplies. Deeply impressed with this conviction, Mr. Marsden has purchased a small vessel, called the *Active*, which has already made three voyages to New Zealand on account of the Church Missionary Society, and which he proposed should sail to Otaheite in August last. Towards the support of this vessel Mr. Marsden proposed to the Directors that this Society should pay 250*l.* per year, for two or three years. To this reasonable proposal the Directors readily acceded, yet expecting that the finishing of the vessel at Eimeo will hereafter supersede the necessity of employing any other.\*

#### CHINA.

Mr. Morrison, our excellent missionary in China, still occupies his important station, and pursues with unremitting diligence his studies and labors. He is not permitted publicly to preach the Gospel, nor can he openly distribute the Scriptures which he has translated and printed. They are, however, widely circulated, especially in the Asiatic islands. The late rebellion in China has rendered the Government more jealous and suspicious than ever; so that not only the Roman Catholic religion and its professors have been opposed and persecuted, but all social meetings of a religious kind have been discouraged, lest combinations of a political nature should be formed. No edict, it should be understood, was ever issued against Mr. Morrison or his publications in particular; the edicts formerly referred to were directed against Roman Catholic books, and probably the restriction might be applied to the suppression of the Sacred Scriptures themselves; but these were never circulated in such a way as to attract the notice of Government. Mr. Morrison wishes that an erroneous impression made on the minds of many on this head may be corrected.

Mr. Morrison is proceeding in his great work of translating the Scriptures into the language of the Chinese. During the past year he has completed and printed the book of Genesis. The book of the Psalms was expected to be finished by the close of the year. The British and Foreign Bible Society, highly appreciating the importance of Mr. Morrison's labor, have added this year to their former liberal donations to him, the sum of *One Thousand Pounds*. This is the third grant to the same amount which has been made by this noble Institution, and the warmest thanks of the Society are certainly due for this additional aid.

Mr. Morrison and his colleague will now be enabled to print off, from the stereotype wooden blocks which are already formed, any number that may at any time be required, without composing the matter anew, as must be done when metal moveable types are employed; for whatever advantages the latter method may be supposed to possess, Mr. Morrison is decidedly of opinion, that for *standard books*, like the Scriptures, all that can be said in favor of metal stereotype, as used in England, applies with equal, if not greater force, to the Chinese wooden stereotype. It affords the Directors great satisfaction to learn, that the second, or duodecimo edition of the New Testament, lately completed, and printed (as Chinese books must be,) on Chinese paper, and bound up, may be afforded at the price of half a dollar, or two shillings and sixpence English.

The Directors are so deeply impressed by a sense of the vast importance and probable utility of widely diffusing the sacred Scriptures among the hundreds of millions who inhabit China, and the numerous islands of the Eastern sea, and so much encouraged by the liberal support given to Mr. Morrison

\* It may be proper here to mention, that a generous individual has lately presented to the Society for this mission the sum of 200*l.* and has promised to present 500*l.* more when the next missionaries are prepared to sail.



and Mr. Milne by the Bible Society, that they have urged these brethren to use their utmost energies in the glorious work, promising to support them therein to the utmost of their power.

We have the pleasure of stating that Mr. Morrison's labors among his domestics have not been in vain. One man has been baptised, on a credible profession of his faith, and some others were inclined to declare themselves Christians, but were intimidated by apprehension of the consequences.

Besides these Biblical labors, Mr. Morrison is proceeding with the printing of his CHINESE DICTIONARY, a work sanctioned by the Directors of the Hon. East India Company, whose confidence in Mr. Morrison's talents is fully evinced by their undertaking to execute this expensive work at their own cost, and sending out a press, types, and a printer to Canton for that purpose. Mr. M. has issued proposals for this publication, which we shall be thankful to our friends to circulate, for the purpose of procuring subscribers; the Company having generously given him, for his own use, the principal part of the impression.

We have pleasure in being able to state, that Mr. Morrison's CHINESE GRAMMAR, printed by the Bengal Government, is at length published.

Mr. Milne, the worthy colleague of Mr. Morrison, was remarkably successful in the acquisition of the Chinese language, and being obliged by the Portuguese to quit Macao, he visited, as was stated in our last Report, several of the Asiatic islands, especially Java, where, through the kindness of his Excellency Governor Raffles, he travelled about 1400 miles, distributing the New Testament in the Chinese language among all classes of people. By letters received from our missionary in Batavia, we learn, with pleasure, that the holy book was not only received in a friendly manner, but that many have been attentive to its sacred contents. Mr. Supper, in his excursions, has frequently met with persons who have read the New Testament, were much pleased with it, and wished for a living interpreter.\* Indeed, so acceptable was Mr. Milne to the Chinese inhabitants of Java, that they styled him "the Chinese Minister," and expressed a wish for his return. It is probable that before this time he has paid another visit to the island.

It will be recollected that Mr. Morrison, finding that the public preaching of the Gospel is impracticable in China, that free intercourse with the natives is not permitted, and that even his continuance in the country is precarious, recommended it to the Directors to establish a mission either at Ma-

\*It has been the opinion even of some well meaning persons, that if the Bible were translated and distributed among the heathen, Christianity would make its own way without religious teachers; in other words without missionaries. No opinion was ever more entirely unsupported by facts and by Scripture, than the one which has been stated. The whole history of the church does not furnish a single instance of the introduction of the Gospel among a people, without the aid of preachers. Individuals have doubtless, been converted by the Bible alone. Considerable numbers have been excited to inquiry by the same means; but in this case, the demand for "*living interpreters*" has been urgent and uniform, from the days of the Ethiopian treasurer to the present year. In a subsequent paragraph of this report, it is stated, that the awakened readers of the Scriptures exclaimed, "We want teachers to explain these things to us." How can it be otherwise, when experience proves, that even in Christian countries the Bible is neglected and forgotten, within a moderate period, wherever the Gospel ceases to be preached. Every friend to the Bible must, if he would be consistent, be a friend to missions for the following reasons, the validity of which we feel perfectly able to defend against all opposition.

1. The Bible can never be well *translated* without missionaries.
2. If the Bible were well translated and published, it could never be well *distributed* without missionaries.
3. If the Bible were distributed in every heathen country, it would remain for the most part *ineffectual*, and would be *laid aside* and *forgotten*, were it not for missionaries.
4. Even if Christian churches were established in every heathen country, the labor of missionaries could not be dispensed with, till seminaries of learning should be so far advanced, as that well educated ministers of the Gospel might be regularly furnished from among the heathen themselves.

It follows, that the work of supporting missions, which shall be adequate to the wants of mankind, is not only arduous in itself, but demands and must receive the effectual and persevering aid of Christians universally.

ED. PAR.



Malacca or Penang. The former has been preferred, as affording a central situation, from which intercourse with China, India, Madagascar, and the Malayan Archipelago, may be readily maintained; where no restriction will be laid upon missionary exertions; to which missionaries from various countries might retire in case of sickness; and above all, where pious young men, whether converted Asiatics or Europeans, might receive instruction preparatory to missionary exertions. Influenced by these and other important considerations, which had much weight with the Directors, Mr. Milne, at the urgent request of Mr. Morrison, removed to Malacca during the last summer.

Mr. Milne has composed and printed, in the Chinese language, a History of the Life and Doctrine of Jesus Christ, which, in Mr. Morrison's opinion, is highly creditable to his talents and piety. He has also commenced a monthly publication, somewhat resembling the Evangelical Magazine, in which the great doctrines of the Gospel will be plainly stated, and such information communicated, as will render it interesting to the reader.\* Mr. Milne is greatly delighted with the arrival of Mr. Thomsen, who was sent out to assist him, and hails this event as the commencement of a new Mission, the benefits of which he hopes will hereafter be extended to all the wide regions included in the name of India beyond Ganges. He earnestly desires that more missionaries may be sent out to him, and requests the Directors to solicit from the religious public the gift of books, classical and theological, to form a library for the Malacca mission.

#### Java.

Letters of a satisfactory nature have been received from Mr. Supper, who officiates as one of the ministers of the Dutch Church in Batavia. He has been appointed Secretary of the Java Auxiliary Bible Society, and has laudably exerted himself in the distribution of the English, Dutch, and Arabic Bibles, intrusted to his care, some of which have been sent to our missionaries, Mr. Bruckner at Samarang, and Mr. Kam, at Amboyna. It affords the Directors great pleasure to observe that in this and in many other instances, the efforts of the missionary and Bible Societies are reciprocally useful to each other; for while the missionaries are forwarded in their work by the Bibles they receive from the British and Foreign Bible Society, that institution is benefitted by the labors of the missionaries both in translating and distributing the Scriptures.

Mr. Supper informs us that the Chinese tracts sent him by Mr. Milne, were received by the people with unspeakable gratitude, some of them bowing respectfully to the ground, and kissing the books which they received: but he adds that the Arabians, as well as the Chinese, said "We want teachers to explain these things to us."

We rejoice to find that, notwithstanding the respectability of the station which Mr. Supper occupies, he breathes an ardent desire to be employed more immediately in missionary labors among the heathen around him, with many of whom, as well as with the Mahometans, he has freely conversed; and has reason to believe that many of them are disposed to receive a better religion than that which they now profess. He expresses a wish, that, by the appointment of a suitable successor in his church, he may be at liberty to devote himself wholly to the conversion of the heathen; he also earnestly desires, that more missionaries may be sent out to that great and populous island, which presents an immense field for their evangelical labors.

\* How much faster the good cause advances, than its friends had anticipated. Who could have supposed, for instance, that evangelical tracts, resembling a magazine, would issue monthly in the Chinese language, so speedily after the New Testament has made its appearance in that language. What an amazing revolution is China to experience. The time will come, when that populous and corrupt empire shall be enlightened and purified; when the Scriptures shall be possessed by every family; when religious magazines shall circulate in every neighborhood, and the Gospel shall be preached in every village. May God hasten that day.

*Samarang, in Java, about 200 miles from Batavia.*

Mr. Bruckner is at present one of the ministers in Samarang. He deeply laments the low state of religion among the people. They are generally ignorant of the Gospel, inattentive and indifferent. He has, as yet, no evidence of the usefulness of his ministry; but he encourages himself with the hope that, after he has acquired the language of the country he shall be able to devote himself to the proper work of a missionary. Mr. Bruckner has visited the southeast part of Java, where he found hundreds of persons called Christians, but who, from the want of religious instruction, are deplorably ignorant. He mentions the arrival of Mr. Trout, a Baptist missionary, who is learning the Malay language, and with whom, he says, he hopes to proceed, hand in hand, in the work of the Lord.

*Amboyna.*

Mr. Kam, who went out with Mr. Supper and Mr. Bruckner, was appointed to labor for a time at Sourabaya, where the people, professing Christianity, had long been destitute of divine ordinances. From thence he proceeded to Amboyna, the chief of the Molucca islands, where he statedly resides and officiates as pastor of the Dutch church. There, also, the people had long been in a destitute condition: the Lord's supper had not been administered for about thirteen years. Bibles and Testaments, he says, are much wanted; he is of opinion that 20,000 copies are requisite for the full supply of the people, and that they would readily be purchased by them.

Mr. Kam was supplied by Mr. Morrison with a good number of Chinese Testaments, which he has had an opportunity of distributing among the Chinese in Amboyna, and by whom they were thankfully received.

Mr. Kam is applying himself to the Malayan language, and much wishes that several young men, who are acquainted with it, may be sent out, as he judges that there is abundant room, and occasion for many laborers.

*Ceylon.*

No material information has been received from Ceylon during the past year. Mr. Palm continues in the Dutch church at Columbo. Mr. Ehrardt and Mr. Read superintend some schools; but the Directors do not think it expedient to support them merely in that capacity. We rejoice to see that other Societies have turned their attention to this interesting island; and shall be glad to send more missionaries thither from our Society, as soon as suitable persons can be obtained. It has been recently proposed to Mr. Thom, now at the Cape, to remove to Ceylon, for which station he seems to be peculiarly adapted.

## INDIA.

The Directors will now proceed to report the general state of our missions in India that populous region of the earth which, on all accounts, claims our special regard; and to which the Directors, during the last year, have paid particular attention, by considerably increasing the number of missionaries.

*Bengal.*

Too long has the northern part of India been neglected by us, not indeed for want of inclination to send missionaries thither, but for want of suitable laborers, in addition to those whose assistance was required in the stations before established. About three years ago, Mr. May was permitted to settle at Chinsurah, a town on the west side of the river Hoogly, about twenty-two miles north of Calcutta. Here he applied himself, with diligence, to that work for which he has peculiar talents the instruction of children. In our last Report it was stated that he had formed three or four schools in Chinsurah and Chandernagore, and that this method of conducting them was highly approved by many European gentlemen who had visited them; it was also suggested, that his plan of instruction, when matured, might possibly be generally adopted in that populous country. We have now the pleasure to state, that this expectation is realized; and that Mr. May has been encouraged to



establish in that very populous neighborhood *twenty schools*, containing *one thousand six hundred and fifty-one children*, among whom are 258 sons of Brahmins. These schools he regularly superintends; and in so doing, receives encouragement and support from the regular authorities of the country. Mr. May having the prospect of extending his operations still more widely, earnestly desires that one or two able persons, possessing a missionary spirit, may be speedily sent out as additional superintendents. The Directors are happy to say, that they have already engaged for that purpose one who is strongly recommended to them, not only by his minister, but by his zeal in similar services in the metropolis.

It is with peculiar pleasure that the Society accepted the services of Mr. Henry Townley, whose ardent zeal in the missionary cause induced him to relinquish his ministerial engagements at Paddington, where his labors met with great acceptance, and where his prospects of comfort and success were unusually inviting. He is associated with Mr. Keith, one of the students from Gosport, with whom he lately sailed for Calcutta, which may justly be styled the metropolis of the East: where, in a variety of ways, there is ample scope for the exercise of their talents; and where, we trust, in addition to fellow-laborers of the Establishment, and of other denominations, they will be rendered abundantly useful, as instruments of extending the kingdom of Christ among the Hindoos and Mahometans.

#### *Madras.*

For a long time the Directors have been earnestly desirous of gratifying the wishes, and strengthening the hands of Mr. Loveless at Madras, by sending out an additional laborer. With great satisfaction they have just despatched for that station Mr. Knill, formerly a student at Axminster, and recently at Gosport, whose disposition and talents, they trust, are well adapted to that important post, and of whose conduct as a missionary, they indulge the most pleasing expectations.

Mr. Loveless mentions in his last letter, that he had 75 boys in the Missionary Free School, and that he had the prospect of forming a female school on the same plan. The arrival of Mr. Knill will probably enable him to adopt Mr. May's improved plan, and to extend his operations in like manner.

#### *Ganjam.*

Little of importance has occurred at Ganjam, since the last Report. Mr. Lee's ill-health has sometimes been such as to interrupt his labors; but when he wrote last he appeared to be completely restored. His ministry is attended by a considerable number of persons with apparent seriousness; but he laments the want of decisive evidence of success. He proceeds with his school, in which there are 24 native children; but on account of the general dread of being made Christians, he has not yet been able to introduce the reading of the Scriptures. Mr. Lee also attends once a week at the hospital, to instruct our sick and dying countrymen, many of whom he finds hardened by sin, and in a state of almost heathen darkness. He is still proceeding with his translation of the book of Genesis into the Telinga language. He much wishes for the assistance of another missionary.

#### *Vizagahatam.*

This important station has had to struggle with many difficulties. The death of those able and excellent missionaries Cran and Des Granges, after having acquired the Telinga language, was a heavy loss. Since that time, Messrs. Gordon, Lee, and Pritchett, have labored assiduously to support the mission: but Mr. Lee removed to Ganjam, and Mr. Gordon has been repeatedly attacked by a liver complaint, which has obliged him to take two voyages in hope of recovery; and there is reason to fear that he will be under the necessity of relinquishing the mission, at least for a time. It has pleased God also to remove by death Mrs. Gordon, who was a truly pious, amiable, and useful person. She died November 25, 1814, in her thirty-fourth year after

an illness of thirteen days; but she departed "enjoying the peace of the righteous, the support of the Gospel, and the anticipation of glory," leaving an affectionate husband and four young children to lament her loss.

Mr. Pritchett writes, that he is proceeding as usual in his work, but is not favored with that visible success which he desires. He has baptised one woman, who appears to have been turned from her vain conversation to serve the living God, and to seek salvation through his dear Son. Some progress, though with difficulty, is made in the school; the average attendance is about fifty. A new school has been opened in a neighboring village; but the people are terrified at the idea of becoming Christians. Under the present circumstances of this mission, it cannot be expected that great progress should be made in the work of translation; yet Mr. Pritchett is proceeding therein as speedily as he is able.

The Directors wishing to strengthen this mission, sent out, in the spring of 1815, Mr. Dawson, one of the missionary students at Gosport, who has joined Mr. Pritchett, and with Anandarayer, the converted Brahmin, will proceed with renewed vigour in their important work.

#### *Bellary.*

We are happy to hear that Mr. Hands's health is re-established, and that he is enabled to persevere in his missionary work. He cannot, he says, gratify us with an account of the poor Hindoos around him having openly embraced the Gospel; yet, he is persuaded that many are convinced of its excellence and divinity, and are desirous of becoming better acquainted with it. The Gospels in the language of the country, together with Catechisms, have been extensively circulated, and have excited so much attention, that scarcely a day passes without several persons calling upon him for books, and making inquiries.

Mr. Hands occasionally visits the temples of the Heathen, at the seasons of their religious festivals, when he embraces the opportunity of distributing among them the word of life, and converses with them on its contents. On a long journey, he visited the native schools in the towns and villages, addressed the children, and supplied them with books, which in general were eagerly and thankfully received; and many heard, with attention, the glad tidings of the Gospel. We trust that these truly evangelical labors will not be fruitless.

Mr. Hands is assisted by Mr. Taylor, formerly of Madras; and in the course of a few months will, we trust, be further encouraged by the arrival of Mr. Reeve, one of the Missionary Students, who, with several other laborers for India, has just sailed in the ship *Moir*, Captain Kemp.

#### *Tinnevelly Country.*

Our information from Mr. Ringletaube has lately been very scanty. We have however learned, with concern, that the state of his health has been so unpromising, that he entertained serious thoughts of relinquishing his mission, and resigning it to other hands. The Directors, unwilling to abandon a station which they think may be occupied to great advantage, as there are six congregations which Mr. Ringletaube and his Catechist have been accustomed to visit, as well as several schools, determined to send out two brethren to this district: accordingly Mr. Mead and Mr. Render, both from Gosport, have embarked for this purpose, in the ship just mentioned. It is pleasant to reflect on the agreeable circumstances under which six of our brethren have gone forth, enjoying not only the company of each other, but of several others who have the same glorious object in view, and under the protection of a Captain, who feels a delight in conveying so many servants of Christ to their destined ports. The *Moir* will doubtless, be followed throughout her voyage by the sincere prayers of the whole Society.

#### *Mauritius.*

Recent advices from Mr. Le Brun are more encouraging than the former. He says "Our little congregation increases, notwithstanding all opposition;



and one proof of their sincerity is, that they bear with patience the insults of the multitude, who point at them as monsters, because they have changed their religion." He hopes soon to form them into a regular society; but proceeds with prudent caution. His Sunday School prospers and more than fifty of the children make rapid progress in the Catechism.

#### *Surat.*

The mission to Surat, which has been for many years in the contemplation of this Society, but which has been hitherto retarded by a variety of impediments, is at length, by the goodness of God, commenced. Mr. Skinner and Mr. Fyvie, Students at Gosport, arrived at Bombay on the 9th of August last, after an agreeable passage of less than four months. They were received in the most friendly manner by the Governor, Sir Evan Nepean. Mr. Skinner proceeded in a few weeks to Surat, where he arrived September 16, after a passage of four days, and took up his abode with Mr. Aratoon, the Baptist missionary, who rejoiced to receive a fellow-laborer in the same arduous work. He apprehends that no obstacle will be thrown in the way of their missionary efforts. Mr. Fyvie was expected to follow Mr. Skinner as soon as domestic circumstances would permit. We doubt not that both these brethren will apply themselves with great diligence to the acquisition of the Guzzerat or the Hindoostanee language, both which are spoken at Surat, the former by the Hindoos, the latter by the Mahometans.

Our brethren speak in very respectful terms of the American Missionaries at Bombay, Messrs. Hall and Newell; and regret the return of Mr. Nott to America on account of his health.

#### *Lascars.*

The Committee, who have paid a Christian attention to the Lascars and Chinese sailors in London, mentioned in our last Report their satisfaction with the character of Golam Alli, formerly a Mahometan, who had just been baptised on the profession of his faith; we are sorry to report that he soon after died; but it is consolatory to add, that he departed, relying on Jesus Christ alone for salvation. The Committee also entertain a good hope concerning Abdallah, who was useful in teaching the Arabic and other languages, and in reading the Scriptures to his countrymen. Before his return to the East, he professed his belief that Jesus is the Son of God, and the Savior of the world. Mr. Townley received some lessons from him in the Bengallee language; and the Rev. Mr. Atley, who has been assiduously attentive to the Lascars, derived from Abdallah the first rudiments of the Hindoostanee, in which he has since made so much improvement as to have been able to assist Mr. Keith in learning it; and we hope will hereafter be very serviceable to others of the Missionary Students intended for the East. Mr. Fyvie, now at Surat, observes, that as the Hindoostanee is spoken by all the people in business on the Malabar coast, it would be beneficial to missionaries going thither, to pay attention to the rudiments of that language in England.

A Portuguese Lascar, named Reed, declared before his death, that his first religious impressions were received in the Society's house at Stepney. During the past year considerable interest has been excited among the Chinese in London, who gladly received and read Mr. Morrison's tract and catechism; had several opportunities of reading his translation of the New Testament, and expressed great pleasure in perusing the fourteenth chapter of St. John's Gospel. The Committee were favored with a number of Portuguese Testaments by the Bible Society, with valuable oriental books by the East London Auxiliary Bible Society, and a quantity of Tracts by this Society, which they distributed with advantage.

The Lascar Committee, who for the sake of economy have relinquished the house at Stepney, have no intention of abandoning their primary object, of tendering moral and religious instruction to these poor strangers.

*(To be continued.)*

## LETTER OF ABDOOL MESSEE TO THE REV. DANIEL CORRIE.

[From the *Missionary Register*.]

SINCE Mr. Corrie's arrival in this country he has received a letter, written in Hindoostanee, from Abdool Messee, and has favored us with the following translation of it. Its simplicity and piety, with the affectionate and humble attachment which it breathes to his Christian guide and friend, clothed in their oriental style, will deeply interest our readers.

*To the Teacher of the true way of salvation to disconsolate and downcast sinners, and the Lover of such guilty souls as mine for God's sake.*

May I, Abdool Messee, be offered up upon the Christian doctrine, whose fruit is everlasting life! and may the Lord Jesus Christ preserve you, as the sacred deposit of Him, the illustriously glorious One, who, though he was God, despised not to be made in the likeness of man! May he deliver you from all bodily troubles, and grant me to see your face and that of my benefactress\* in peace! Amen! O Christ, the powerful and true One!

Thou dear Teacher of the Religion of the Lord Jesus Christ, through separation from you the strength of my loins is broken; and the crown, as it were, of Christian Instruction is fallen from all our heads. How long shall it be till God send us such another instructor? Alas! alas! the field of our heart, as it were, withereth; who, but the Holy Spirit, can refresh our fainting, and worthless souls with Christian doctrine? Through separation from you my state is, indeed, become forlorn. My sight is even absorbed in your countenance. Your image is constantly moving before me whithersoever the pupil of my eye turneth. No European do I see in appearance like you, that, beholding him, I might be somewhat comforted. All Agra appears to me deserted. Pray write frequently to me, as your letters refresh my soul.

From Brother Nicholas I learnt all your state in Calcutta. May God preserve you, together with your beloved partner, in safety.

My Guide! I have often (since your departure) taken pen and ink in hand to write to you; but, so did this frail nature fail me, that nothing beside desires and sighs occurred to me: so I laid the pen and ink aside, and became insensible through grief. And, beside, I thought perhaps Brother Bowley has written an account of affairs here, and that is sufficient; or if I should write an account of the departure of Moonshee Fazil, who is gone away empty handed from the Established Christian Religion, and, your bodily health being unsettled, grief should render you a prey to sickness, it would not be well.

In such vain conjectures the time passed, till a letter of yours arrived, in which you mention a misunderstanding having taken place between this worthless one and Brother Bowley. On reading that I sunk, as it were, in the river of shame; and such a sense of shame overwhelmed me as is known only to God and myself. [Here follow some particulars of that misunderstanding: after which Abdool adds:] I was intending to write to you on the subject when I was seized with a pain in my loins, on account of which, for a month and a half, I was laid like a pigeon with its wing broken, and had no rest night nor day. At length, after bleeding and taking medicine, God was favorable to me: but I had not yet recovered strength, when my right arm and right foot became paralytic, and I could neither rise nor sit down by myself. Inayut Messee officiated in worship. Through God's goodness, Divine Service was not omitted. Somehow or other, I, unworthy, went through the service of God; and, through his blessing, I am now again better, though even now a little illness remains.

Thus far, through God's grace, except Moonshee Fazil, from any other no such error hath appeared that we should expel them. According to the custom when you were present, those who then were with us continue to assemble for worship; and Kuneya and Doulatea, with their families, continue to gain their livelihood by weaving, and remain firm in the Christian Religion.

\*Meaning Mrs. Corrie:



Brother Roshun Khan, and Brother Behadur Messee, and Sister Yutce-mun, and Sister Subhanee, and Sister Ludoo, and all their Children, glory in the Lord Jesus Christ; with Sister Kureema the Blind, and the other sister Khyratun the Deaf, and my brother Munoo the Leper, and his mother, and the sisters of the Padree Tolla, and our sister Anna, and Sister Miria, and the other Miria, and Hukloo's mother, and Umma, and Hyatee, and Brother Peter the Lame, and Francis's widow, and Fyz Ulla's mother, and James: these all, with thanksgiving, assemble daily for worship in the Hindoostanee Church.

Kadur Buksh, and Rustoom Messee, and Khyrut Messee, and Messee Buksh, and Phillip, and Chunda, and Akbar, and the other Kadur Buksh whom Mr. E. left with me for education, and Inayut, and Nuwazish, and Futih Messee, and Khadim Messee;\* these attend in the school from morning to evening, employed in reading and writing. In the morning, after worship, I and the Master hear them each read a chapter in the Holy Gospel. After that the Master sets all the boys their lessons in Persian, when they go to breakfast. After breakfast, till mid-day, they are employed in getting their Persian Lessons; when they go to writing Persian. In the afternoon, I, unworthy, inspect their writing, and hear them repeat their lessons; when they are dismissed: but I do not permit them to go out of the Kuttra.

In the Loparkee Munde School there are seventeen children; some new and some old scholars. On Saturday they all come to the Kuttra, and I take account of their reading and writing during the week.

Pray be not uneasy about affairs here. If I live I shall see you again; and, if I die, you will find my grave in the Kuttra: and so long as, through God's grace, I see no error in any Brother and Sister, I will not forsake them; and will not desist, with God's help, from seeking their soul's welfare.

My Guide! on the week-days, as usual, the people assemble in Church; and Brother Aratoon Beg and his family, and Mircam Khanum, and Kuturna Khanum, and Mihirban Khanum, and all the Sisters who live retired, remember you, and pray that your coming again may be in safety.

The two sons of Messee Ata Khan, very amiable young men, are come on a visit from Gualier. As usual, several other Christian Brethren of the City visit us in the Kuttra, and greatly remember you. I do what I can for their spiritual improvement, and my heart longs after these people with great affection.

The Rev. Mr. Thomason has not yet visited us. To-night a son was born in the house of Doulatea. He brought the child to me that I should baptise it, and his conversation greatly rejoiced me. When a clergyman arrives he shall baptise it.

Just as you sought to conciliate every one, so does Capt. ——— conciliate all the Poor; and all beholding his condescension are greatly delighted. Brother Gonsall, and Brother Frederic, and Brother Elliot, have obtained employment in John Baptiste's army. Aratoon Beg, and his father, continue to show us great love; and Mr. Lyon, and Mr. Campbell, and Mr. Peacock, and Mr. Mackintosh continue to attend the Hindoostanee Church every Sunday, morning and evening.

Moonshee Fazil has entirely left off coming, and even visiting us, and has become a disciple of Molwee Ussufed; but Molwee Futeh Ullah comes occasionally.

My Guide! I have written this in great pain. I have therefore written briefly of our affairs, that you might be at ease respecting this quarter. I am ashamed before God and the Church, for having neglected so long to write. Forgive me this fault. From this new year I shall note down the events of every day, and send through Capt. ——— to the Rev. Mr. Robertson.

All the Brethren and Sisters, and all their Children, whose names are written above, entreat their respects and prayers to you. Accept my unworthy best respects, who, though separated in body, am present with you in spirit. Make my respects also to Mrs. Corrie. Inayut Messee, and Nuwazish Messee, and all the Children of the Hindoostanee Church, with their

\*These are all Youths.

eyes full of tears, intreat their respects, and desire me to say that every time of worship they pray to see your face again in safety. Amen, O Christ! the powerful and true One! May the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with us all evermore. Amen!

This letter of the unworthy sinner Abdool Messee, was written at Agra the 19th day of January, in the year of Jesus and of Redemption 1815.

LETTER FROM THE REV. THADDEUS OSGOOD TO THE REV.  
DR. MORSE.

*Montreal, May 30, 1816.*

"REV. SIR,

"In consequence of the late unhappy war I was deprived of all prospects of doing good in the business, and on the plan, in which I had been attempting to disseminate knowledge. Having been introduced to the Governor of Canada, and to the Hon. and Rev. Charles Stuart, who with some other respectable characters kindly offered to patronize my humble attempt, to diffuse knowledge and extend the means of instruction to all classes of the destitute in Canada; having also obtained suitable letters of introduction to gentlemen in England and Scotland, and having the Governors's permission to go in a transport ship free of expense, I cheerfully embraced the opportunity, and accordingly embarked on the 12th of Nov. 1812, and arrived at Portsmouth on the 1st of January, 1813.

"I called upon the Christian friends to whom I had letters of introduction; and by their assistance I was enabled to procure a Board of Trustees to be organized in London, under whose patronage I travelled through England, Scotland and Ireland. While on this tour, I was enabled to form a number of Sub-Committees, or auxiliary branches to the one in London; who promised to exert themselves to do what they could towards establishing Schools and diffusing knowledge throughout Canada. I then returned to London, and paid over to the Trustees the money which I had collected for Schools in Canada, amounting to upwards of seventeen hundred pounds, besides one hundred and eighty pounds towards a house of industry. A part of this sum was placed as a fund in the Bank of England, and with the remainder the Trustees employed a School Master to accompany me to Canada. By the kindness of Lord Bathurst, the School-Master and myself had our passage and rations ordered on board of a transport vessel to Quebec, where we arrived in Sept. 1814.

"The Board of Trustees in London had nominated, and ordered me respectfully to invite, the two Bishops, and a number of the respectable Clergymen of different denominations, to organize themselves into a Committee to carry the designs of the London Committee into effect; but, for reasons best known to themselves, the two Bishops refused to act.

"But having been previously instructed by the London Committee, in case those gentlemen first invited should refuse, that others should be invited, I accordingly acted in compliance with their wishes. The consequence of which has been, a respectable Committee is now organized, denominated the *Canada School Committee for promoting the Education of the Poor in Canada.*

"Mr. Johnston, the young man sent out by the London Committee, has been teaching a School in Quebec, on what is called the British System of Education, for more than 18 months.\* The number of Scholars has been various,

\* The Government of Canada has provided for the establishment of schools, on the plan of the National Education Society, in many towns of the Lower Province; and several young men are now at Quebec, acquiring the requisite knowledge to instruct schools of this sort. While acquiring this knowledge, they are under the direction of Mr. Johnston, and are supported at the public expense. In order to establish and encourage common schools, the Provincial Legislature lately made the following offer to many newly settled towns in the Province; viz. that if the inhabitants of each town would elect some



according to the different seasons of the year and other circumstances, from 100 to 250; and about half of them have been children of Catholic Parents. Soon after the Committee at Quebec was organized, an Instructor of the French language, who was brought up in the Catholic Seminary at Quebec, was appointed. And to shew their approbation of this new method of instruction, the citizens of Quebec have voluntarily contributed, and some of them repeatedly contributed, towards supporting the School. Upwards of 300 pounds have been subscribed, and most of it paid, towards supporting this School, by benevolent individuals in Quebec only. Our exertions have had a good effect upon those who have not united with us; for they have exerted themselves to establish schools of their own; so that in Quebec we now have five Free Schools, at which probably between 4 and 500 children are taught the rudiments of the French and English languages.

"I am now travelling under the patronage of the Canada Committee, with a view of establishing this new system of Education throughout the country.

"With due respect, I am &c.

"T. OSGOOD."

**PROCEEDINGS OF THE MISSIONARY SOCIETY, AT THEIR TWENTY-SECOND GENERAL MEETING HELD IN LONDON, ON THE 8TH, 9TH, AND 10TH DAYS OF MAY, 1816.**

WE resume, with pleasure, our Annual Task, of reporting to our numerous readers the Proceedings of the Missionary Society, at their late Anniversary Meeting, in which the same holy zeal for the Conversion of the Heathen was displayed, which has animated this Christian body ever since its formation in the year 1795.

**WEDNESDAY.**

*Surry Chapel.*

In this spacious house a very large congregation assembled, notwithstanding the rain, which must have prevented the attendance of many. The prayers of the Established Church were read by the Rev. Rowland Hill, the minister of the place; after which the Rev. T. P. Bull, of Newport Pagnell, offered up the extemporary prayer. The sermon was preached by the Rev. JOHN BROWNE, minister of the chapel at Cheltenham. His text was taken from Isaiah lxx, 1; 'I am sought of them that asked not for me, I am found of them that sought me not: I said, Behold me, behold me! unto a nation that was not called by my name.' This interesting prophecy was considered by the preacher as presenting to us, 1. A most important and delightful change, now taking place in heathen lands; and, 2. The means by which God has effected it. Under the first head a pleasing picture was drawn of the advantages communicated to the Heathen, by letters, agriculture, the useful arts, and all the various branches of civilization; but more especially those of a spiritual nature, so that some of the most degraded and wretched of the human species, the out-casts of society, and the scorn of men, are now rapidly acquiring a scriptural and experimental knowledge of God; some striking evidences of which were adduced, and shewn to be the work of God.

The means were then considered by which He had produced this pleasing change. 'I said, Behold me, behold me!' &c. The ministry of the Gospel,

young man, whom they thought capable of becoming a good schoolmaster, and would send him to Quebec, the government would be at the charge of supporting him while learning to teach a school on the new plan; and, after he shall be suitably qualified, he is to return to the town whence he was sent and to receive sixty pounds currency, (\$240) a year, from the public treasury, while he sustains the office of a schoolmaster. In the mean time, the town is to provide a good school-house, and a comfortable house and garden for the use of the instructor. When the scholars exceed a specified number, the instructor is to receive an additional remuneration from the inhabitants. On the whole, the situation of a schoolmaster is considered quite eligible for a promising young man with a good common education.

ED. PAR.

the word of reconciliation by Jesus Christ, was shewed to be the established ordinance of God for the salvation of ruined man, and by which far more was effected in a short season than had been done by all the efforts of the legislators, philosophers, and poets of the heathen world;—by the power of the Holy Spirit on the simple preaching of Christ crucified, a greater reformation was produced in a single year, after the ascension of Christ, than had ever been accomplished before!

In the close of the sermon, a general view was taken of the stations occupied by the missionaries, which the preacher thought fully vindicated the Society from charges and objections preferred against it, and which should re-kindle in the hearts of all its friends the warmest gratitude to God.

The Rev. Mr. Palmer, of Romsey, concluded the service by prayer.

#### *Tabernacle.*

In the evening of the same day, a great congregation was convened at an early hour, so that the service commenced at five instead of six, and thereby lessened the fatigues of those who, for the sake of securing seats, had come very early. The Rev. Mr. James, of Birmingham, prayed before the sermon; and the Rev. H. F. Burder, of Hackney, after it. The Rev. Mr. FLETCHER, of Blackburn in Lancashire, delivered a discourse on Acts xi, 18, 'Now when they heard these things, they held their peace and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.' After adverting to the connexion of the text, it was observed that the passage *implied the previous operation of prejudice; recorded the confutation of that prejudice; and illustrated the arguments in support of missions arising from their success.* Under the *first topic*, it was remarked, that the prejudices of the Jewish converts at Jerusalem were opposed to the scope of prophecy, the genius of the Christian economy, and the explicit assertions of the Redeemer; that still the exclusive spirit of these converts might be accounted for, though it could not be justified, for it arose out of the peculiar character of the Mosaic dispensation, the history of the Jews, and the prominent reference of the prophetic revelation to their interests. The peculiar interpretation of prophecy, led to those carnal and worldly expectations which prevailed amongst the Jews; and though the effusion of the Holy Spirit subdued their predominant influence, there was for a long time a lingering attachment to some of the rites of the Mosaic code. Hence the unwillingness of the converted Jews, to extend the benefits of Christianity to Gentiles, without some recognition of their own former distinctions; hence the imagined perpetuity of circumcision, as the entrance to the church, and the necessity of a supernatural vision to convince even St. Peter of the duty of preaching to the Gentiles.

In the *second part* of the discourse, the preacher observed, that the prejudices and objections of the Jewish converts were 'put to silence,' *by the facts which the apostle reported, and by the principles and consequences involved in those facts.* For the transaction at Cesarea, or the admission of Cornelius to the Christian church, *proved the actual termination of the Jewish economy, — exemplified the spirit and character of the Christian dispensation, — and displayed the sovereignty and power of divine grace.*

These observations introduced the *last topic*, and afforded scope for argumentative remarks, on the nature of that *success* which may be considered as illustrating the truth of principles. It was observed, as the result of this discussion, that if the moral effects arising from the apostolic mission proved that mission to be *divine*, similar analogous effects arising from missionary exertions in the present age, prove them to be *apostolic*. This reasoning was illustrated by facts; and it was remarked, that such instances of success *explain and vindicate our object — support and confirm our expectations — demand and encourage our exertions.*

#### THURSDAY MORNING.

##### *Spa Fields Chapel.*

For the better accommodation of the greatly enlarged number of the friends



of the Society, who now attend the Annual Meeting for conducting the business of the Institution, this spacious chapel was procured, and was filled at an early period.

James Kirkpatrick, Esq. of Newport, in the Isle of Wight, was requested to take the Chair. A hymn was sung; and the Rev. Clement Perrot, of Guernsey, implored the blessing of God by prayer. The original plan of the Institution was then read by Mr. Platt.\* The Report of the Directors, containing a general Account of their Proceedings during the past year, was read by Mr. Burder. It was previously observed, that the missions supported by this Society, are become so numerous, that a full account of them all would be voluminous; and that although the Report was compressed as much as possible, it would yet be too long to be wholly read, and must therefore be abridged, in order to allow sufficient time for the members of the Society, and especially the ministers from the country, to express their sentiments.

A general Statement of the Funds of the Society was then read by Mr. Tracy, which will appear with the Report, we only remark that

The Receipts of the last year amounted to . . . £. 22,975 17 11

The Disbursements to . . . 19,291 17 9

The acceptance of the Report was moved by Mr. James, of Birmingham, in a speech of peculiar excellence, and which made a very powerful impression on the whole audience. He began by observing, That it was not only the most encouraging Report ever submitted to the friends of this Society, but perhaps the most important and interesting detail of one year's operations ever laid before the public by any kindred institution. It not only pointed to fields where our hopes were beginning to bud and blossom, but laid the fruits of our toils at our feet, and gathered the sheaves into our bosom. It not only held out the promise and resolution of future exertion, but contained a mass of solid and substantial success. There were two or three points of view in which he contemplated the Report with great pleasure. He was particularly delighted to see so much attention paid to the education of children, through all the Society's important stations. Education is the most efficient auxiliary which a missionary can draw to his assistance, in the fields of Paganism, and he hoped the Directors would never fail to enforce upon their agents in foreign countries the vast moment of this plan. Mr. James remarked, that it gave him great pleasure also to see by the Report that the Directors are paying peculiar attention to the civilization of Africa, in connexion with their efforts to diffuse among its barbarous tribes the knowledge of Christianity. Christianity, wherever it is felt, in its influence upon the heart, is the germ of civilization; but still, in its developement and growth, it may receive considerable assistance from the hand of skilful culture. He hoped, therefore, the Directors would go on still more vigorously in this part of their plan, and thus refute, by their conduct, the calumnies which had been thrown upon their operations. Mr. J. mentioned the pleasure which it gave him to see the Directors turning their attention to Asia, with the design of strengthening their missions in that quarter of the world.

'Where now,' inquired the speaker, 'are the men who, as if they had been favored to look into the hidden decrees of God, pronounced at one time

\* As this Society was formed on the liberal principle of including Christians of various denominations, and assuming no exclusive party name, 'The Fundamental Principle' of this Society was, according to a standing order, read; and it is repeated here, that all our readers may recollect, or learn, that the Missionary Society entertains no Sectarian views, and only aims to make men *Christians*.

'As the union of God's people, of various denominations, in carrying on this great work, is a most desirable object, so, to prevent, if possible, any cause of future dissension, it is declared to be a *fundamental principle* of the Missionary Society, that our design is not to send Presbyterianism, Independency, Episcopacy, or any other form of church order and government (about which there may be differences of opinion among serious persons) but the glorious Gospel of the blessed God to the heathen; and that it shall be left (as it ought ever to be left) to the minds of the persons whom God may call into the fellowship of his Son from among them, to assume for themselves such form of government as to them shall appear most agreeable to the word of God.'



so confidently, that the period was not yet come for attempting the conversion of the heathen world; whose breath was like a wind from the east, that must infallibly have nipped our institution in the bud, but for the vital principle it contained, and whose objections, pattering like hail upon our scheme, must have beat it to the ground, but for the shielding arm of Omnipotence. The time not come! As if there ever was a time when a God of light and love was unwilling to bless the exertions of his people to enlighten and enliven a miserable world. I would not believe an angel,' exclaimed Mr. J. 'who should tell me the time was not yet come, while, through the medium of this Report, I heard the voice of God declaring, "Behold, I do a great work in the earth!"' He called upon the meeting for still more ardent exertions, remarking that the success already granted was but a cordial administered to our hearts, which had begun to droop, in order that we might be stimulated to future and greater efforts. 'Let us,' said he, 'beware of lukewarmness, that slow, dull, lazy vice, which infects the hearts of some. Lukewarmness would convert the world into an universal sepulchre, and there entomb all the vital energies of man. Compared with this destructive vice, enthusiasm itself is harmless and venial. Even the bolts and the lightnings which have issued from her wayward hand, and wander, misdirected, through the atmosphere of the moral world, are less to be dreaded than the chilling influence of lukewarmness. Much yet remains to be done. Eight hundred millions of immortal souls are still destitute of the Gospel. Multitudes are every day crowding into eternity from the midst of all their crimes. Since the business of the Meeting commenced, another, and another, and another soul has touched the quenchless fire, and uttered the shriek of despair! He observed, We labor in the garden of the Lord, but in the garden is a sepulchre, and we soon must lie in it. Let us therefore, 'work while it is called day, since the night cometh, in which no man can work.'

Mr. Roby, of Manchester, seconded the motion, with many sensible and judicious remarks, of which we can only give the substance.

The facts stated in the Report ought to be acknowledged as the broad seal of Heaven, stamped not only on the *object*, but also on the *measures* of this Society. In the design of expatiating on the more interesting parts of that Report, I have been anticipated by my respected friend, and though little remains for me to say, yet I cannot help remarking, that the Report has produced in my mind a more impressive conviction than ever, on two important points. The first is, That if the Directors be invited to occupy certain spheres of missionary labor, they ought not to hesitate, on account of the unpromising character and circumstances of the population. Supposing the stations proposed be parallel in every other respect, then, doubtless, the most populous, civilized, and accessible, claim the preference; but the history of this Society, and especially the Report of the past year, affords practical evidence of the interesting fact, that the Gospel of Christ, accompanied by the energy of the Holy Spirit, is effectual to civilize and to Christianize the most licentious, the most superstitious, the most barbarous and brutal, of the human race; and that attending to the calls of Providence, we may send the Gospel to the most degraded of the heathen tribes, in the confident hope of success. Many have protested against our missions to Africa and the islands of the Southern Ocean, founding their opposition on the state of the inhabitants; but surely, according to the admirable train of reasoning pursued in the sermon delivered last night, such objectors, after hearing our Report, must for ever "hold their peace." God has given the greatest degree of success to the labors of our missionaries among the most uncivilized of the heathen; and to neglect them, with such marks of divine approbation before us, would be, in my opinion, little less than to "fight against God."

The second point impressed on my mind by this morning's report is, That if the Directors of this Society have, by the providence of God, entered on a sphere of labor, they ought not, from the want of success, to abandon that station hastily, but to wait with much patience for desired success. With what painful feelings have many of us reflected on the long continued unfruitfulness of the South Sea Mission! But how admirable was the patient perse-



verance of the missionaries themselves! For my own part, I could not but hope that their unwearied disposition to remain at their post, amidst all discouragements, was a token that God intended ultimately to succeed their efforts, and, thanks to his name, these expectations are now realized. They who have long sown in tears are now reaping with joy. In reading or hearing your Report on these subjects, the prejudices of the well-disposed will not only subside, but be exchanged for exultation and gladness. Those who have formerly objected will, like the remonstrants against the first Christian Mission, not only hold their peace, but glorify God, for his having granted to the most abandoned of the Gentiles "repentance unto life." Angels unite in their exultations on this account. If they rejoice over one sinner, in common circumstances, brought to repentance, what must be their joy in hearing of the many hundreds, apparently in the most desperate state, lately converted, through the labors of your missionaries, to the faith of Christ!

In hearing the Report this morning, I could not help imagining the bliss which will be enjoyed in Heaven from a review of successful Missionary efforts. What does that individual now feel, into whose heart it first entered to bring the Gospel into Britain!—and what do they enjoy who aided his exertions in the glorious enterprise, whilst they reflect on its blessed effects!—What does the apostle Paul feel in reviewing his labors, as the great Missionary to the Gentiles!—What does an Eliot, a Brainerd, a Vanderkemp feel!—What will our Morrison enjoy!—What will our Missionaries in general, who continue faithful to death, experience, in the review of their labors!—What will our revered Father Bogue enjoy in the thought of having been employed by divine Providence, as the instrument of preparing many of them for their successful ministrations!—What shall we all feel who, from love to the Savior, have contributed, in any way, to the success of Missionary exertions! It is impossible to describe the blessedness arising from this source. It will be similar in its nature, and only inferior in degree, to that felicity which our adorable Savior will enjoy through eternity, when, looking on his redeemed out of every nation, and kingdom, and people, "he shall see of the travail of his soul and be satisfied."

It is needless to add that a Report, evincing so clearly the progress of the Society, and the extension of its usefulness in the conversion of multitudes of souls, was received with heart-felt satisfaction and much thanksgiving by the whole congregation. The text of the preacher on the preceding evening furnished the Members of the Society with a devout exclamation—"Then hath God also to the Gentiles granted repentance unto life!"

Thanks to the Directors for their services were moved by Dr. Styles, of Brighton, in a speech of much vigor, and to the following effect:—

In rising to propose a vote of Thanks to the Directors for the services rendered by them to the Missionary Society, during the past year, you will grant me your indulgence while, for a few moments, I disclose to you my sentiments and feelings. The cause in which we are embarked is emphatically the greatest and the best. All other objects sink into comparative insignificance. The Missionary Society is dear to my heart, dearer than any of those numerous and valuable institutions which religion and benevolence have created, and which are unquestionably the chief glory of our country. The Missionary Society is interwoven with my earliest and most powerful associations. No sooner was new life infused into my nature, and the eyes of my understanding opened, than my attention was directed to the institution, then in a state of infancy. Like the cloud which the prophet beheld from the summit of mount Carmel, it appeared about the size of a man's hand. Some deprecated its approach, as if it were charged with the lightning and the fury of Heaven; others deemed it an empty vapor, that would soon pass away; but it was my privilege to be connected with those, who saw in it a messenger of mercy, fraught with blessings to a famished world. We imagined that we heard the sound of abundance of rain: nor were we mistaken. It covers the whole face of the heavens, and drops down fatness upon the thirsty nations. Whatever can attract man as a lover of his kind, as a social and immortal being, this



Society possesses in a superlative degree. For my part, I love every thing that is friendly to the sympathies and charities of human nature. We live in a world where all things conspire to interrupt and suppress them; where the institution of society, and the prejudices arising from pride and the collision of party, oppose their gratification and threaten their extinction. The friends of humanity therefore, who feel no antipathies, but against ignorance and vice, and to whom every thing human is a subject of affectionate interest, are imperiously called upon to unite in promoting every object that affords a reasonable promise of meliorating the condition of their fellow-creatures; and where there is a great variety of such objects, and our means and energies are limited, an election should be made of those which open the fairest prospects of success, and the operation of which is both simple and extensive, embracing all the interests of Time and all the glories of Eternity. Such an object is the Missionary Society. To be zealous and devoted to this great cause, resolving to promote it to the utmost of our power, making it paramount to every earthly consideration, has been stigmatized as enthusiasm. There is indeed a fanatical temper which is as foreign from the spirit of true religion, as it is repugnant to its interests; but not to be zealously affected in a good thing, is to possess the name of Christian, and to be destitute of the power of Christianity. For what is this zeal? What, but the noble conduct, expression, and energetic display of all the virtues of Christianity! It is the impulse of Faith that would create the scene it anticipates; it is Hope on the wing to plant the tree of life that we may enjoy its fruits; it is Holiness laboring to check the torrent of abounding iniquity, and Charity, wiping away the tears from the cheek of Sorrow, placing the crown upon the head of her adorable Lord, and inspiring the children of men with mutual kindness and universal brotherhood. It was this zeal that gave prominence to the moral glories which throw a sphere of light around our great Redeemer!

This motion was seconded by Thos. Wilson, Esq.

The Society was, in the next place, called to the performance of a new duty, the election of a Treasurer to succeed Joseph Hardcastle, Esq. whose resignation had, with the deepest regret, been accepted by the late Directors. We shall here insert the notice of this event in the Report.

'Amidst the occasions of congratulation, which we have the pleasure this day to present to the Society, we are under the painful necessity of stating a circumstance deeply to be regretted by us all. We advert to the resignation of our highly valued Treasurer, Joseph Hardcastle, Esq. who, from the commencement of this institution, has, with no less advantage to the Society than honor to himself, fulfilled the duties of that important office. His intended removal from the metropolis, rendered desirable by the state of his health, has induced him to relinquish his responsible office, the duties of which he would no longer be able personally to superintend. This resignation the Directors have accepted with extreme reluctance, still retaining the persuasion that the cause itself will ever remain dear to his heart, and that to the last hour of his life he will continue one of its most attached friends and warmest supporters. The Society will therefore be called this day to the performance of a new duty, in the election of a successor, in the office of Treasurer.'

The thanks of the Meeting to the late worthy Treasurer, were then moved by the Rev. Mr. Bogue, of Gosport, who, in the most feeling manner, expressed the high sense which, in common with all the friends of the Missionary Society, he entertained of the amiable character, exalted worth, and eminent services of Mr. Hardcastle. This was seconded by the Rev. Rowland Hill, who concurred with the last speaker in paying a deserved tribute of respect to that excellent person, whose active services the Society could no longer expect to enjoy. How fully the meeting entered into the views of the mover and seconder of the vote of Thanks, was clearly manifested by the manner in which this large assembly expressed their approbation, all standing with uplifted hands.

The Rev. Henry F. Burder acknowledged, on behalf of Mr. H. the honor which had been done him by this vote, in a speech to the following effect:—



'Superior, as I am well persuaded Mr. Hardcastle is, to the desire of human applause, it would have been impossible for him, had he been present on this occasion, to have witnessed, without lively emotions of satisfaction and delight, the manner in which his services have been appreciated and acknowledged. As Treasurer to this Society, he has experienced peculiar pleasure in its growing prosperity, and in the annual augmentation of its funds; nor will he ever cease to feel deeply interested in its operations and success. The finances of this Society have now attained a greatness scarcely anticipated by its most sanguine supporters, in the early years of its existence; and yet they are small when compared with the magnitude of the object we have to accomplish,—the illumination of the world: they are small when compared with the resources of the religious public in this country, and even in the metropolis; they are small when compared with the debt we owe to the Heathen world,—a debt acknowledged by the apostle of the Gentiles,—a debt contracted by our participation of human nature, and by our personal interest in the redemption of the Son of God,—a debt which has been accumulating through the lapse of 18 centuries, and which Christians are only now beginning to discharge. How powerful an incentive to attempt, without delay, the liquidation of this debt, arises from the Report now read, from which it appears, that even in South Africa there is a prospect of the Missionary settlements being soon able to support themselves, and to send out native preachers without further aid from us. Soon we may lose much of the honor and the opportunity of doing that, which we are at present urged by the most powerful of all claims to do with all our might.'

The Directors, aware of the great importance of providing a suitable successor, had, after deliberate consultation, previously agreed to propose to the Meeting *William Alers Hankey*, Esq. as a gentleman with whose qualifications they had long been well acquainted; and who has, for many years, proved himself the warm and steadfast friend of the institution. This gentleman being proposed, was unanimously and most cordially elected Treasurer for the ensuing year.

Mr. Hankey came forward, and, with a modesty and feeling which did him great honor, expressed his readiness to serve the great cause, as far as his health and important avocations would permit.

The next vote of Thanks was to Mr. Burder, the gratuitous Secretary of the Society, which was moved by the Rev. Mr. Cockin, of Halifax, and seconded by the Rev. Mr. Campbell, of Kingsland. Mr. B. returned thanks, and agreed to continue in the office, upon the presumption that the Directors would adopt effectual means to lighten the burden of duty which has hitherto devolved upon him.

Mr. Wilks moved, that the Thanks of the Meeting should be given to the several Auxiliary Societies, male, female, and juvenile, in town and country, and to the ministers and their congregations by whom collections had been made, for the very important aid they had afforded to the funds of this Society. This motion was seconded by Mr. G. Townsend, and cordially adopted by the Society, who cannot but appreciate very highly the activity and generosity of the ministers and other Christians who have so nobly supported the funds of the Institution.

The meeting closed soon after two o'clock, with a vote of Thanks, moved by Dr. Smith to the worthy Chairman, James Kirkpatrick, Esq. for his able and impartial conduct as the Chairman upon this interesting occasion.

#### *Tottenham-Court Chapel.*

This place also was well attended, notwithstanding heavy showers of rain; and the service commenced half an hour before the appointed time. Prayers were read by the Rev. Mr. Geary; after which the Rev. Mr. Durant, of Poole, prayed in the pulpit. The Rev. Mr. Brotherston, of Dysart, in Scotland, had been requested to preach, and would readily have complied with the wish of the Directors, but he was prevented, by circumstances which he could not control, from leaving his parish at that time. The Rev. JOHN TOWNSEND, of London, who, in several former years, had been urged to

preach for the Society, but modestly declined that service, had intimated, that in case of disappointment or emergency, he would undertake it. The Directors pleaded his promise on the present occasion, and Mr. Townsend consented at a very short notice to preach.

Mr. T's. text was Isaiah lii, 10, "All the ends of the earth shall see the salvation of God." From these words the preacher, 1. Described the nature, extent, and blessedness of that salvation which is provided for sinners, revealed in the Scriptures, and preached in the Gospel. 2. He enlarged on the excellency of this salvation, as being exclusively the work of the infinite Jehovah, originating in the eternal purpose of grace, published to sinners through the medium of promises and prophecies, accomplished by the incarnation and death of Messiah, and applied by the power of the Holy Spirit. 3. He considered the gracious promise in the text—that all the ends of the earth should see this salvation; and under this head of discourse—the deplorable state of the heathen—the duty of Christians to endeavor to evangelize them—the proper means to be employed—the ground of encouragement as to future success, and the progress already made by the Society. The preacher concluded with an Address to the Directors and friends of this and similar institutions, to Christian females, and to young people. Mr. Chaplin, of Bishop Stortford, in Essex, closed the service with prayer.

#### FRIDAY.

##### *St. Bride's Church, Fleet Street.*

Rev. W. B. Williams, of Rams Chapel, Homerton, read prayers; and Rev. JOSEPH JULIAN, Rector of Hasketon, near Ipswich, preached from 1 Cor. xv, 58, 'Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.'

After some observations on the utility of decision and firmness of mind in the pursuit of great objects, and the display of these in the character of Paul, he considered the text as defining that disposition which is particularly requisite in Missionary exertions; affording, at the same time, the strongest encouragements to perseverance in them. In the first part of his discourse, the preacher considered what that work of the Lord is, to which the apostle alludes; and here he took a view of man's original and his fallen state; the necessity of an atonement for sin, and of the sacrifice of the Son of God; the gradual revelation of mercy to mankind, and the full display of it in the glorious Gospel, which it is the work of Ministers and Missionaries universally to proclaim. Mr. J. next considered the exhortation in the text, *be stedfast, &c.* shewing, that the most strenuous exertions are required in Missionary causes. Here he referred to scriptural instances of firmness and zeal in the prophets and apostles, and especially in Paul; and mentioned, with honor, more modern instances of the same graces. He dwelt on the necessity of perseverance in the good work; and observed, that highly as he venerated the British and Foreign Bible Society, and cordially as he wished its success, yet that it appeared to him incomplete without Missionary efforts; insisting upon the necessity of preachers to explain, as Philip did to the Ethiopian nobleman, the sacred contents of the Bible. Despatch was also urged as necessary: millions, he observed, millions of our fellow-creatures, generation after generation, had passed into the eternal world, unpitied and unhelped; and that millions at this moment demand our attention! He appealed to the consciences of men to do that for others, which, in similar circumstances, they would judge ought to be done for them. 3. He considered the encouragement held forth in the text; the success of past efforts, and the hope of greater still, from the promises of God, and the intercession of Christ, concluding with a warm and affectionate exhortation to activity and liberality.

On FRIDAY afternoon, at four o'clock, the Society met in the school-room at SION CHAPEL, and voted Thanks to the Ministers who preached on this occasion; and also the Rev. Rowland Hill, John Wilson, Isaac Smith, Esq. and the managers of the other chapels; to the Rev. W. B. Williams, for read-



ing prayers; and to the Vicar and Churchwardens of St. Bride's, for the use of their various places of worship.

### FRIDAY EVENING.

To prevent the inconvenience arising from a greater number of communicants than could be accommodated in one place, three chapels were designated for the celebration of the Lord's Supper—that feast of love, in which the disciples of Christ express their affection both to him and to each other.

#### *Sion Chapel.*

The Rev. John Mead Ray, of Sudbury, presided at the sacramental table; the Rev. Joseph Cockin prayed; the bread and wine were distributed by the Rev. Messrs. Blackburn, Bridgeman, Brittan, Cockin, Coulson, Evans, C. Hyatt, Innes, Jackson, Lloyd, Martin, from France, Macdonald, W. Marther, Moore, Owen, Parry, Pine, Purkis, Redford, Richards, Reed, Vautin, and Williams; the Rev. Messrs. Hillyard, Hyatt, Redford, and Wilks, gave addresses.

#### *Silver Street Chapel.*

Mr. Bogue presided. The service commenced with prayer, by Mr. Perrot, of Reading. Addresses were delivered by Messrs. Bogue, Cox, Prankard, and Jones, minister of the place. The elements were distributed by Messrs. Hopkins, Tidman, Trowbridge, Dagley, Adams, Gore, Brown, and Thornton.

#### *Orange Street Chapel.*

Mr. Roby presided. Addresses were delivered by Messrs. Roby, Eccles, Steinkopff, and Griffin. Prayers by Messrs. Collison and Fletcher. The elements were distributed by Mr. J. Townsend, Slatterie, Collison, Dr. Winter, Harrison, Dunn, Start, Morrison, Day, Johnson, Shepherd, Skine, Chapman, Brown, Wood, Arrow, Slate, Thomas, Yockney, Hunt, James, Hartley, Palmer, Geary, Styles, Wilks, Perrot, Clout, Cobbin, Lewis. The communicants found this to be a very solemn and interesting service.

The following ministers engaged in some of the devotional parts of the services; viz. Messrs. Arrow, Owen, Parrot, T. James, J. Knight, Ellings, Muston, Smelt, &c.

The collections were truly liberal, though the amount was not quite equal to that of the last year; but the deficiency may be readily accounted for. The weather was remarkably unfavorable, and doubtless prevented the attendance of many persons. The exertions of the Auxiliary Societies in London have been very great; to which, perhaps, may be added the collections made in the preceding week, and even in the same week, for several other institutions. Taking these circumstances into the account, together with the present unhappy state of trade in general, the amount of the collections must be deemed exceedingly large and liberal; evincing, in connexion with the attendance of the congregation, and the Missionary ardor manifested among them, that this good and great cause is advancing with rapid strides, and that we may reasonably indulge the most pleasing expectations of seeing yet far greater things effected, in the wider spread of the glorious Gospel among the Heathen.

## RELIGIOUS COMMUNICATIONS.

For the Panoplist.

### ON THE DIFFICULTIES OF THE CHRISTIAN MINISTRY.

THE utility of the evangelical ministry, as a political institution, can be denied by none, who duly consider the objects it professes to re-

gard, and the influence it actually acquires, wherever it is maintained in any degree of purity, in counteracting the prejudices of ignorance, and restraining the corrupt passions of human nature. To this, indeed, more perhaps than to any other single cause, must be ascribed the present intellectual and moral elevation of the nations of Europe, compared with the civilized states of antiquity. Without this, the Gospel, as it would soon pass into general neglect, would also cease to exert the power, which, in the hands of an able ministry, it has been found to possess, of awakening in the minds of men a desire for improvement, purifying their sentiments, and raising to a juster standard the morals of a community. When these circumstances are considered, I shall not, I trust, be accused of illiberality for intimating the suspicion, that no one, in whose breast sentiments of hostility to the Gospel do not overpower those of patriotism and humanity, can be the enemy of a pious and unambitious clergy.

But when this institution is contemplated with more enlarged views, as deriving its origin from divine appointment, and extending its effects beyond the grave, it rises to an importance, which leaves little room for reflections on its temporal benefits. The minister himself, while amazed at the honor conferred upon him, might well sink under the weight of his responsibility, were he not sustained by the promise and grace of Jesus Christ: for, in proportion to the dignity and usefulness of the sacred office, are the difficulties attending its fulfilment; and, corresponding to the reward annexed to fidelity, is the severity of the punishment, threatened to the neglect or careless performance of its duties.

My object, in the present essay, will be, to notice some of the difficulties belonging to the work of the ministry, in relation, particularly, to the multiplicity and arduous nature of its duties;—the temptations connected with it;—and the character of those, for whose benefit it was instituted.

Its *duties* are sufficiently numerous and arduous to occupy any man's whole time and attention. The ambassador of Jesus should give himself wholly to his work, never forgetting that he is appointed to watch for souls. No amusements, no secular employments are justifiable, which have not respect to the great end of his vocation, the promotion of truth and piety. Not only in his study, in his pulpit, and on parochial visits, but in journeying, in conversation with his friends, and in accommodating himself to the innocent customs of social intercourse, he is bound to act from a regard to his usefulness, as a minister of that Gospel, on the rejection, or cordial reception, of which depend the everlasting fates of men.

But a general view of the subject is not sufficient, we must descend to particulars; and, though a complete enumeration of the duties, appertaining to the sacred office, would be incompatible with my intended limits, yet a consideration of such, as are most important, ought not to be omitted.

I would observe, then, that the first, and most obvious duty of a clergyman is to cultivate with assiduity the graces and virtues of



Christianity. To do this, every believer, whatever may be his situation, is bound; but we naturally, and not without reason, look for uncommon sanctity in him, who is, by profession, a teacher of religion. His advantages for progressive holiness are great; and, in his station, he ought to furnish an example, at once to excite the diligence of the saint, and to reprove the stupidity of the sinner. The task of striving with sin, vigilantly, and without intermission, is not easy. He, who has ever made the experiment, must be well aware, that it requires a concentration of effort, and a vigorous perseverance, which are demanded in no other contest. Hence it is necessary, that a minister of the Gospel should lead a life of prayer, that, weak as he is, he may draw supplies from the resources of Omnipotence. In scrutinizing his heart, in overcoming temptation, and in purifying his motives, he needs the influences of that Spirit, without whose agency, "nothing is strong, nothing holy."

Without the illumination, which is granted to the fervent intreaty of prayer, a man will not be likely to read the Scriptures with that freedom from prejudice, and simplicity of intention, which are requisite to the discovery of truth, in its purity, relations and practical consequences; for it has been long manifest from experience, that talents, learning and critical sagacity, when unsanctified, are the most dangerous foes to evangelical religion; since, instead of producing humility, they but inflame the pride of the heart, and furnish means for the perversion of the word of God, and the defence of error.

Indeed, without supernatural aid, the servant of Jesus can fulfil no duty in a proper manner; and it is in answer to prayer, that this aid is to be expected; for "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you,"

Another fact, which evinces the importance to a minister of daily and fervent importunity with God, is, that the whole success of the ministry, with whatever zeal and ability it may be sustained, depends on his will. Of this truth we are often reminded in the sacred volume, especially in the writings of Paul. So far was he from attributing the good, effected by his instrumentality, to any strength or merit in himself, that he accounted his own exertions nothing. "Who then is Paul, and who is Apollos, but ministers, by whom ye believed, *even as the Lord gave to every man!* I have planted, Apollos watered, but God gave the increase. So then, neither is he that planteth *any thing*, neither he that watereth; but God that giveth the increase."\*

\* The necessity of personal piety, and eminence in devotion, for a religious teacher, is implied in the very spirit of the Gospel, and is powerfully urged in many passages, which need not be here repeated. Let the epistles to Timothy and Titus be consulted with particular care, by all who would learn the obligations of spiritual watchmen to their own souls, as well as to the souls of the people committed to their charge. The heathen themselves, debased as they have ever been, by ignorance and vice, have commonly required of their *priests*, a purer morality, and a greater reverence for the gods, than of men in different stations. Their *ideas* of purity, it must be owned, have generally been wretched enough; but Julian, borrowing light from the Gospel, which he affected to despise, has remarks, relative to the subject we are considering, not unworthy of being read and remembered, by all Christian ministers. "*Priests*," he said, "*should so live, as to be copies of what they preached by their own lives, and dissolute ones should be expelled from their*

Next to "growth in grace," the preacher of righteousness should labor for the attainment of that knowledge, by which he will be qualified to refute the cavils of prejudice, detect the sophistry of error, and fortify the truth, by arguments, drawn from all the sources of literature and religion. The apostolic direction is, "Give attendance to reading;" and he, who can appear the advocate of an unlearned ministry, knows little of the nature of the work, to which Christian teachers are called, and forgets that the fishermen of Galilee, his assumed models, enjoyed, for three years, the familiar instructions of the Son of God, and were, moreover, miraculously endowed with knowledge, requisite to the successful performance of their duties, as heralds of salvation.

Almost every branch of useful learning may be made serviceable to the objects of the ministry, either by enlarging the capacity, invigorating the powers of reasoning, or correcting and improving the taste. All the honest arts of conviction and persuasion, by which the doctrines of the Bible may be more powerfully recommended and enforced, are proper subjects of study to the preacher; and no acquisitions, that may be employed to so good a purpose, should be despised, or undervalued. But the science, which above all others, claims his attention, is theology; and the book, whence his views, on this subject, are to be derived, is the word of God, the sole unerring standard of truth and duty. With reference to this volume, we may apply to the Christian preacher, the direction of the Roman poet in relation to the Greek classical writers,

"Nocturna versate manu, versate diurna."

The Scriptures are a mine of wealth, which can never be exhausted; and the more deeply we dig into its recesses, the more amazed shall we continually be, on the discovery of before unthought of riches. Every part of the Bible is both profitable in itself, and, properly understood, serves to illustrate the harmony of the whole. An extensive and accurate acquaintance with the Scriptures, however, cannot be easily obtained; it requires a patience of research, and an intensity of application, never to be remitted. And let it not be forgotten, that to no object inferior to this should the minister of Jesus direct his ambition. The false interpretation of a single passage, may prove the beginning of a system of error, ruinous to the souls of men; and, though the preacher himself should be restrained, by a reverence for truth, from following false premises to their legitimate consequences, yet it is neither certain, nor probable, that all his hearers will be equally scrupu-

*offices. Not only wicked actions, but obscene and indecent language should be avoided by them; no idle books and wanton play, but divine philosophy should be the object of their serious study; they should learn sacred hymns by heart, should pray thrice, or at least twice every day; and when in their turn called on to attend the temple, they should never depart from it, and should give up themselves to their office. At other times, they should not frequent the forum, nor approach the houses of the great, unless with a view of procuring relief for the indigent, or to discharge some part of their office; that in no case, they should frequent the theatres, nor ever be seen in the company of a charioteer, player, or dancer. In every city, the most pious and virtuous should be ordained, without any consideration of their circumstances."*

[Milner's History Vol. II. Cent. IV. Chap. VIII.]



lous. Nothing has given to heretics such occasion for triumph, as the glosses, extravagant positions, and injudicious concessions of the champions of evangelical doctrines; and it has been concluded, most illogically and absurdly indeed, that the cause must be weak, which is weakly and inconsistently defended.

The habit of deep reading and reflection, though indispensable to fidelity in the work of the ministry, is not sufficient. The clergyman, who would make the best use of his talents, must accustom himself to the labor of writing, with studied accuracy. No exercise is perhaps so favorable to the improvement of all the faculties of the mind, as that of composition; as there is no other, by which our knowledge becomes so completely our own. It is, in ordinary cases, scarcely possible for a man, who wholly neglects this exercise, or who accustoms himself to write with little ease and premeditation, to be either eminent as a theologian, or very useful as a stated preacher. The hasty effusions of genius, united with zeal, may for a season indeed, command attention, beyond discourses of the first excellence; but the flights of imagination, where solid instruction is wanting, will soon grow tiresome, and even disgusting.

The labor requisite, in weekly preparations for the pulpit, is not small; for if finished sermons should not always be expected, and are perhaps, on some occasions, less likely to affect the heart, than more unstudied productions, it is nevertheless true, that nothing, which has been produced without intellectual effort, is worthy of being offered to the Lord in his sanctuary. The toil of thinking and writing is not, however, the only difficulty in the composition of sermons. Could a preacher, during the week, have all his time at his disposal, he might, notwithstanding the frequency of his calls to mental exertion, congratulate himself on the easy condition, by which his office is held. The fact is, that hardly a day passes without many interruptions; and often, after his attention has been dissipated, for the greater part of the week, by petty, though necessary avocations, he repairs, on Friday or Saturday, to his study, where, stimulated by necessity, he collects, as far as possible, his scattered thoughts, and endeavors to fix his mind on some subject, for the ensuing Sabbath. If several hours be not wasted in making a selection,\* he has reason for gratitude; and, after he has chosen his theme, if his views be not often feeble and indistinct, he must surely surpass, in docility of understanding, and vivacity of genius, the generality of mankind.

Great prudence and wisdom are necessary, in the selection of topics; because, though the essential truths of the Gospel are unchangeable, yet the time and manner of treating them must greatly depend on the peculiar circumstances of a congregation, the character of its members, and the errors which prevail among them.

Such are the difficulties of preaching; but great as they are, we are not to imagine, that the official duties of the clergyman extend no

\* The famous Robert Walker has, I believe, somewhere said, that, if ministers did as they ought, they could never be at a loss for subjects. This may possibly be true; but I am apprehensive that there are not many, who do *exactly as they ought*.

further than to the study, and to the pulpit. True it is, that his closet and his pulpit have the first claims to his services; and he may dispense with these, on no trifling consideration. But in addition to the labors, of which we have already spoken, he owes much to his people, and to the general interests of Zion; and his obligations are limited, only by the extent of his capacity.

On every occasion, where there is a prospect of usefulness, he should be ready to feed those, committed to his charge, with the bread of life. He is bound to inspect the state and morals of the young, with parental solicitude; and his benevolence should be continually employed, in devising means for their improvement in religious knowledge.

As a ruler in the church, whose influence must be exerted for the support of discipline and order, his task is by no means easy. He needs, at once, prudence and decision, the meekness of love, and the independence of established principle.

In fulfilling the more private duties, which he owes to his people, he must often encounter peculiar trials. He will be required to warn those, who feel themselves superior to admonition; and sometimes, perhaps, to administer consolation to others, while his own heart is bursting with sorrow. He must visit the chambers of the sick, not merely to express his sympathy in their sufferings, but often, to exhibit to them the terrors of the law, while, with an aching heart, he sees them convulsed with pain, or writhing in death. Gladly would he proclaim to them the promises of the Gospel; but they are impenitent and hardened; and he dare not, through a false compassion, suffer them to perish in ignorance. None, but a faithful minister, can know the distressing sensations, with which his bosom must often be torn, as he stands by the beds of the dying, who are insensible of their danger, or uttering the imprecations of despair. If the wisdom of the serpent, the inoffensiveness of the lamb, and the benevolence of an angel are ever needful, they are surely indispensable on such an occasion as this.

Such are the pastor's obligations to his own people. But, though he is primarily bound to them, yet the church in general has a right to some share in his services; for, it may be affirmed of Christian societies, as truly, as of individual believers, that no one has an interest completely separate from that of others. "Whether one member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular."

Every minister of the Gospel should labor to advance the general cause of religion, by his prayers, and by his cheerful patronage of every institution, designed to promote the knowledge and practice of Christianity: he should be ready, so far as his situation will allow, to assist, by his counsels, afflicted or needy churches; and, with sacrifices of time, personal ease and comfort, to contribute his aid for building up the waste places of Zion.

Such are in general the *duties* of the ministry. But, without en-



larging on this topic, I proceed to take notice of the *temptations*, connected with this sacred work.

Though its motives to fidelity are numerous and powerful, let it not be imagined, that its dangers are few; for, with all his advantages, no man perhaps can be in greater jeopardy from his station, than the Christian minister. He has not, it is true, such inducements to scandalous immorality, as many other men; common opinion has annexed to the clerical character a certain decency and regularity of manners, without which it would fall into absolute contempt. The sins, to which he is peculiarly exposed, though not small, are yet subtle in their nature, often unsuspected in their approaches, and therefore the more dangerous.

One temptaion proceeds from that love of ease, which is natural to the clergyman, in common with the rest of mankind. In proportion to the multiplicity of the efforts demanded of him, and the difficulty of faithfulness in his work, he will, without an uncommon portion of constitutional ardor, or special aid from above, be liable to sink into discouragement, and inaction. Many a man, who entered the ministry with sanguine expectations, resolving to devote himself exclusively to the proper duties of his profession, has, at length, after learning by experience how much needed to be done, and how little he could accomplish, abandoned his first plans in despair, and with them, the exertions they were fitted to inspire. Besides, a minister may have observed, that his success is not always proportioned to his faithfulness: he may have found, that, while his elaborate discourses are disregarded, his most incoherent effusions are sometimes received with much attention, and even with applause. Such a discovery has not seldom proved fatal to a preacher, by leading him to adopt the opinion, so flattering to indolence, that "much study" is not only "a weariness to the flesh," but also needless. He, who believes, that he can be more profitable as a declaimer, than a reasoner; more useful as a religious gossip, than a laborious student, may naturally conclude, that, since the easiest course is the most prosperous, he cannot be very criminal in giving it the preference.

But if the clergyman has the courage and perseverance to overcome his natural propensity to sloth, he is not of course free from danger; if he avoids the stagnant morass, on the one side, he is exposed to the devouring whirlpool, on the other;—if he lies not perfectly becalmed, the reason may be, that he is carried forward by the gales of vanity. Those Christians, who have long accustomed themselves to strict self-inspection, well know, that even a good motive to a worthy action may be, and often is succeeded by a bad one, though the original object be not relinquished, but, possibly, pursued with no less zeal than at the beginning. The primary inducement of a minister to activity and diligence in his work, may be a devoted attachment to the interests of the Redeemer, and the souls of men; yet, finding reputation and influence connected with his fidelity, he will, unless he be extremely rigid in disciplining his affections, perceive the undue love of human applause at length

springing up among the other indigenous weeds of a depraved soil. The ambition of popularity may be inflamed by well-meant, though indiscreet praises, often bestowed on a beloved pastor, for qualities, which, however estimable in themselves, are virtues no longer than they are associated with humility. So far as the love of human applause becomes a principle of action, it not only spoils the best performances of a preacher and converts them into sin; but often prompts to unlawful means for its gratification. It induces him to flatter, where he ought to reprove; it leads him to abstruseness of speculation, where he ought to be plain; and, to a studied elegance of diction, where he ought to speak in accents of thunder.

Another temptation, too often connected with the ministry, is extreme carefulness, respecting the good things of this world. Few clergymen are rich; and many of them are poor. With most of them, the practice of the strictest frugality, which, in other circumstances, might be accounted meanness, is necessary to ensure their maintenance, and the comfortable subsistence of their families. The exact attention, which they are obliged to pay to the items of a narrow system of economy, has, in some cases, an influence unfavorable to their general usefulness, and the respectability of their characters, since it at last becomes habitual, engrossing even the time, which ought to be devoted to the most important concerns. Let it be admitted, at once, that the conduct of a minister, who neglects his proper duties for gain, can be neither justified, nor excused; yet when we recollect what human nature is in the best of men, we can hardly wonder at the too frequent occurrence of such instances; for he must have strong nerves, or uncommon faith indeed, who can look at poverty,\* and its attendant evils, without terror. It is not difficult for a selfish people, whose minister is in such circumstances, to censure him as worldly and unfaithful; but let them look narrowly whether it is not their avarice, dishonesty, and contempt of the divine command which have reduced him to this situation; and, whether though he is undoubtedly criminal, they are not more guilty than he.

Among the dangers of the ministry, I shall not, I hope, be misunderstood, when I include temptations to formality and hypocrisy. Good ministers, like other Christians, are liable to vicissitudes of religious feeling; and may, therefore, be supposed, on some occasions, when they are called to speak for God, to be less serious and devout than the nature of their services would seem to imply. The regular recurrence of their public duties, and their familiarity with

\* Among the evils of poverty, the dependence it involves, and the contempt in which it often terminates, are not the least. Juvenal, long ago, made a similar observation.

"Nil habet infelix paupertas durius in se  
Quàm quòd ridiculos homines facit."—

Sat. 3. 152.

A clergyman indeed may be thought to enjoy a sort of privileged indigence; yet the sacredness of his office will not always, I fear, exempt him from the lot of the common poor. It would be an easy, but invidious task to mention instances of ministers, insulted, defamed, deposed, only because they were so unhappy as to have *nothing*, save uprightness of intention, and a good conscience. Redress for such wrongs must be left to ANOTHER DAY.



solemn sentiments and phrases, will, without uncommon watchfulness on their part, serve to render their performances mechanical, cold, and uninteresting, while they may mistake "the form of sound words," accompanied, perhaps, with a partial excitement of the animal passions, for the vitality and power of religion.

In his common intercourse with his people, especially with anxious inquirers, or with such, as are eminent for the consistency and fervor of their piety, the clergyman may be tempted to assume a seriousness, which he does not feel, and to affect sensibility, while his heart is little interested; knowing that an appearance of indifference would be injurious to his usefulness, and dishonorable to the religion he professes. Truly, his soul *ought* always to be filled with the love of God; his affections *ought* always to be alive, always active. But alas! Who can lay claim to such perfection?

These remarks are not made with any design, to excuse, or palliate the sins of ministers; but to illustrate the difficulty of their work. Who, without almighty aid, can triumph over temptations like these?

The last topic of illustration proposed, which, though intimately connected with the foregoing, is too important not to be distinctly considered, is furnished by the character of those, for whose benefit the Christian ministry was instituted.

All those, to whom the Gospel is sent, are by nature opposed to its doctrines, and averse to its conditions; and, though the enmity, which they feel to the truth, is often restrained by the force of education, the power of conscience, and other causes; yet, in no instances, can it be subdued but by divine power. The servants of God, who shun not to declare his whole counsel, should not, therefore, be surprised, if, in their honest endeavors for the salvation of their people, they often meet, instead of gratitude, with hatred and abuse: this has been the fate of good ministers from the earliest ages. Prophets, apostles, and Jesus Christ himself were persecuted for their fidelity, by a wicked and unbelieving world. These facts afford no very pleasing prospect to the ambassador of Jesus; and could he have no other hope of success in his work, then what arises from his knowledge of himself, and of human nature, he might be justified in relinquishing all exertions for the eternal welfare of men.

I need not here enumerate the several modes, in which the depravity of sinners manifests itself to counteract the influence, and destroy the usefulness of a preacher; suffice it to say, they are various as the prepossessions, prejudices, interests and passions of mankind. Whatever course he may pursue, he can hardly expect, if faithful, to escape censure and reproach.

The subject of this essay certainly deserves the serious attention of all classes of Christians; and were it in general understood, there remains little room for doubt, that consequences would result, highly favorable to the interests of religion.

The intrusion into the sacred office of persons, wholly unqualified for its duties, would be prevented; and we should not be obliged to deplore instances of loose livers, or semi-infidels, wearing the

clerical habit. The subject becomes peculiarly interesting at the present day, from the unprecedented endeavors, by which it is signalized, to raise up ministers for the church; and the readiness, discovered by many young men, to co-operate in the grand design, by devoting their lives to the holy work of preaching the Gospel. We surely ought to bless God, that, through his grace, his people have been animated to such efforts; and it is our duty to pray, not only that they may be continued, but that they may be increased and extended, until all the destitute regions of the earth shall be amply provided with the means of salvation. It should not, however, be concealed, that the union and ardor, which have lately appeared, in reference to this object, while they promise ultimate success, may, by increasing the facilities of education, and giving popularity to the undertaking, occasion the introduction of unworthy individuals into the ministry. Fashion, and a fondness for distinction, have often no small influence, even where the divine glory, and the good of souls are the only apparent and allowed motives of conduct; and the fire of religious zeal may, at least for a season, blaze on the altar of ambition, with no less intensity, and with greater glare, than in the temple of the living God. No pious youth, whose talents and situation will justify his exertions to acquire an education for the ministry, should be discouraged from the attempt; his duty is undeniable; and, by abandoning the pursuit, he would disappoint the reasonable hopes of Zion, anxiously awaiting his aid to repair her desolate places. But let no one rush, unbidden, into the hallowed services of God's house. The necessity of eminent holiness should be deeply pondered and felt; the heart, severely scrutinized; the throne of grace, addressed with unremitting diligence; the labors to be undertaken, the sacrifices to be made, the vast responsibility, the eternal consequences, should incessantly occupy the mind. Let those, whose duty it is to select young candidates for education, with a view to the ministry, while they detest the cruelty of unreasonable suspicion, remember, that, on the wisdom of their choice, the happiness of thousands, for time and eternity, may depend.

Let people learn to pity their ministers. Were the difficulties of the sacred profession generally known, complaints of those, who sincerely, though imperfectly, discharge the duties of their office, would, I am sure, be often exchanged for sympathy and kindness; and the cruel severity of mistaken friends, give place to tears and prayers. They, who faithfully serve God in the Gospel of his Son, would not be suffered to pine in want and neglect; nor would they so frequently have reason to complain, that their usefulness was impeded by the contracted views, and misjudging officiousness, of even the followers of Jesus. Comfort and support those, who are placed over you in the Lord; they are not angels, they are men like yourself;—break not their hearts by your ingratitude.

If any man on earth deserves our compassion, it is the minister, whose only dependence is on himself, and who neither feels the need, nor enjoys the aids of divine grace. He may be admired as



a scholar, a theologian, a preacher;—but what is he? With all his attainments, with all his reputation, his situation is the most gloomy, which can be conceived, on this side of the eternal world. He is guilty of the basest hypocrisy; for it is his employment to recommend a religion, which he does not love,—duties, which he utterly neglects, and consolations, which he secretly despises. In seasons of trouble, he must stand alone, for he has no support from above; and, in the hour of death, instead of exulting at the prospect of his dissolution, he beholds before him nothing but the blackness of darkness forever. With all his sins upon his head, he appears in the presence of that Savior, whose ambassador he once professed to be, there to give an account of his ministry, and to receive the unalterable sentence. They, who have been ruined by his unfaithfulness, are now his accusers, and will be his tormentors through eternity.

I gladly turn from the contemplation of a picture so terrible. The Savior reigns. The *faithful* preachers of the Gospel serve a Master, who is kind as he is great; and, though feeble in themselves, they are made to triumph in his grace. Difficulties, however numerous and potent, shall not be allowed to subdue their constancy; nor shall the word, which they preach, though opposed by earth and hell, be proclaimed in vain. “Our God is gracious,” may they say, “and with him is all power. He can, and he will give support to the poor minister, who, with all his temptations, sorrows and weakness, casts himself upon his arm. Though we are not sufficient of ourselves to think any thing, as of ourselves, yet, through Christ strengthening us, we can do all things. What comfort does this thought afford? *Lo! I am with you alway, even unto the end of the world.* Blessed Jesus! whenever, exhausted, sinking under our discouragements, we would retire, in shameful cowardice, from the field of our conflicts, and our glory; may we remember this promise of thine, and, blushing for our unbelief, go forth, in thy strength, “conquering and to conquer.” J. O.

For the Panoplist.

#### UNION AMONG MINISTERS AND CHURCHES.

The whole company of the redeemed, viewed by omniscience, constitutes but one body, of which Christ is the head.

This company consists of all the elect, whether saints in glory, or believers on earth; and is termed the invisible church. Its members are united in heart, counsel and effort: they have the same spirit, faith, hope and charity.

The church on earth cannot attain perfect union. Distance of place, and other circumstances, render it inexpedient, and impossible that all believers should be connected in the same community. They must therefore separate themselves into such bodies as are convenient for managing their own concerns. Reason and experience indicate, that these bodies should be small; that each member

may be better acquainted with all the others, and that difficulties may be settled, without wasting the time of more individuals than is necessary.

The example of the seven churches of Asia, mentioned in the Apocalypse, may be adduced as proof that these communities should be small, for although in places not far distant from each other, they are addressed as separate bodies.

According to this view of the subject, a visible church may be defined, a society of professed believers, duly organized, furnished with proper officers and meeting habitually in one place, to attend divine worship and other gospel ordinances.

A church thus constituted, although it might be remote from all other Christians, by the intervention of time or space, would, by the divine blessing, be competent to conduct its own concerns, and to continue its existence. The same may be said of a church surrounded by other churches. Hence it follows, that no authority is paramount to that of an individual church, in things which relate only to its internal government. But churches in the same vicinity have the privilege of consulting each other in cases of difficulty; and duty requires that they should seek each other's welfare and the advancement of the great objects of the Christian religion.

The advantages and duty of union among ministers and churches, for the promotion of these objects, deserve particular attention.

The *advantages* of union will appear from the nature of the objects to be attained.

1. Evangelizing the world. The command of the Savior, "Go ye and teach all nations" is perpetually binding on all his followers; and in obeying it, they must aid in raising up, qualifying, sending forth and supporting ministers and missionaries. In this great work, the efforts of an individual church must be feeble compared with those of the churches united.

2. Making systematic exertions for the promotion of good morals. Should the churches, with one consent, exert their influence for this object, the most happy results might be expected.

3. The reformation of abuse and neglect in those things, which affect the interest of all the churches.

The admission of unworthy and unqualified men to the pastoral office, is an abuse which cannot be remedied, while the churches remain without any common bond of union.

The salutary discipline of disorderly members, and the religious education of baptized children are neglected, and will continue to be, until some united effort is made to produce a reformation.

But to make it more evident that these advantages would be realized, it is necessary to state the mode of union contemplated.

Let a number of churches in the same vicinity appoint their ministers and delegates to meet and confer together respecting the state of the churches. Having obtained sufficient knowledge on the subject, let the body convened, recommend such measures as are deemed necessary to promote unity of doctrine, of discipline and of benevolent exertions. One essential advantage resulting from an ecclesiastical body thus constituted, would be its existence as a permanent Council, to which the churches united should have resort, instead of oc-



casional Councils, which may be often selected injudiciously, and which on account of the circumstances, form, and transitory nature of their existence, can feel but very little responsibility.

These are some of the advantages of union among ministers and churches; to make it appear to be their *duty* to form such a union as now suggested, it will be sufficient to show that it is *not* repugnant to any thing enjoined in the sacred Scriptures.

1. This might be presumed from the fact that the wisest and best men of all denominations of Christians have maintained, that ecclesiastical bodies of some kind, are not only not repugnant to the sacred scriptures, but authorized by them. Without asserting that any particular mode is best authorized, it is sufficient to say, that the Holy Spirit has not imperatively fixed upon any one mode of union, to the exclusion of others, but has left this, like some other things of minor importance, to vary, with the various circumstances of believers in different ages and countries.

2. That the mode of fellowship, now stated, is not repugnant to the Scriptures, appears from the example of the first churches in Jerusalem and Antioch. "Then pleased it the Apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas." Acts 15. 22.

If therefore, the Scriptures do not prohibit such a union, but by example, seem to recommend it, we may conclude that the duty of ministers and churches in this thing depends on its *utility*: for who can doubt whether it is their duty to promote, in the best possible manner, the great objects of the christian religion?

Against this mode of union it cannot be fairly objected, that it will take away the rights of the churches; for they will still have the highest and the only authority, with respect to those things which concern their internal government as separate individual communities. But should any question arise, which involves the interest of all the churches united, it would be right that their assembled ministers and delegates should decide it, since all concerned have a just representation.

Neither will this mode of union give undue influence to ministers. It may increase their proper and lawful influence, but it will prevent that which is improper and usurped.

Nor will it encourage members of the churches, when under censure, to appeal to this ecclesiastical body, and thus prolong difficulties which might be settled by the individual churches,—for an offender would not so readily appeal to a body, already constituted, and known, as to one whose formation depended in part upon himself.

Nor would the religious liberty of the churches be endangered; for it is the express object of this union to secure to them the enjoyment of all their privileges.

If the preceding remarks are correct, we may conclude, that it is the interest and duty of ministers and churches, to unite for the promotion of their own welfare, and the advancement of the great objects of the christian religion.

V. C. L.

## REVIVALS OF RELIGION.

*Extract of a letter from a gentleman in Townsend, (Mass.) dated Aug. 6, 1816.*

"The accounts published in the Panoplist of the numerous revivals of religion, which God in infinite mercy has effected in various parts of our guilty land, have had an animating influence on the minds of the friends of Zion in this place, and have been the means of calling forth their prayers, that God would also remember us in mercy, and visit us with his salvation. Very recently an encouraging appearance has been observed among us. A considerable number are seriously impressed with a sense of their danger while out of Christ. One or two have obtained a hope. The Lord reigns, let the earth rejoice."

We are happy to state, that there is an uncommon attention to religion in Albany; and that a considerable number of persons have been admitted to the churches under the pastoral care of the Rev. Dr. Neill and the Rev. Mr. Chester.

Within a few weeks past, there has been a remarkable revival of religion in Middlebury, (Ver.) The work has extended to the students of the College, and at least one hundred hopeful converts are reckoned in the whole. There is also a considerable awakening in *fourteen towns* in the centre of Vermont, eastward of Middlebury. We earnestly desire to be able to communicate further particulars from good authority.

We learn, that in most of the towns in the southern part of Litchfield county, (Conn.) there are hopeful appearances of a revival.

A letter from the Rev. Mr. Woodruff, of Tallmadge, Ohio, states, that, in a moral and religious view, there are many pleasant things in that town. An act of incorporation for an academy has been obtained. There are a pretty large moral society, a library association, and, among the females, a charitable society, a praying society, and a society denominated, "The Ladies' Literary, Moral, and Library Society." There is, also, a charitable society among the young men. In the state of Ohio there are four Bible Societies, besides some among the females. In Tallmadge there has been some special attention to religion for two or three months preceding June last. An uncommon seriousness had also commenced in Aurora.

## AMERICAN MISSIONARIES.

MR. NOTT has recently arrived in this country from Bombay, by the way of England, having been obliged to leave that promising missionary station by the state of his health. In his own opinion, and the opinion of physicians whom he consulted, there was no



probability that he would be able to apply himself vigorously to the duties of his station, and little probability that his life would be prolonged any considerable time, in that climate. He staid some time in England, for the purpose of acquiring such information respecting the great cause of missions, as he thought would be useful to the Board, in whose service he was employed. His health is somewhat improved by the voyage, though not as much as he had hoped and expected. Mrs. Nott suffered from sea-sickness during the whole voyage.

By a ship lately arrived from Calcutta we learn, that a report had reached that city previously to April 7th, that an American brig, with missionaries on board, had arrived at Ceylon. This is the first intelligence, which has reached this country, from the missionaries who sailed in the *Dryad* in Oct. last. It is apparent from the dates, that the *Dryad* had quite as speedy a passage as was expected. No particulars were stated; but we have reason to conclude that the missionaries were landed at Ceylon nearly six months ago.

A letter has lately been received from Messrs. Hall and Newell, addressed to the Rev. Dr. Worcester, and dated Nov. 29, 1815, at Bombay. The following extracts from it will be highly gratifying to our readers.

"His Excellency, Sir Evan Nepean has just personally communicated to us the result of our concerns with government. After briefly recapitulating what had taken place, he said, that the whole business had been represented to the Court of Directors, and that they in reply had stated, that the communications from the Bombay government concerning us were such as led them to think, that our object was simply the promotion of religion, and that therefore he (Sir Evan) was at liberty to allow us to remain if he chose, and that they should acquiesce in such a decision. His Excellency then said, that he had found nothing that was in the smallest degree reprehensible in us, excepting one thing, (delicately alluding to our escape from Bombay,) in which he did think, that we departed from that character which we were bound to maintain.\* But even in that he would not impeach our motives, but rather imputed our conduct to our great zeal in the pursuit of our object, which carried us into a course which he thought erroneous. "But," said he, "I have no wish to revive that matter. It is past;—let it go. I can now assure you, that you have my entire permission to remain here, so long as you conduct in a manner agreeably to your office. I shall feel no difficulty in allowing you to go to any port of this Presidency, and

\* While the business relative to the American Missionaries was before the Court of Directors of the East India Company, an honorable and distinguished member of that body, who had been the Chairman, was at the trouble to write an argument of four sheets, containing an ample and particular justification of our missionaries in every step of their proceedings. In doing this, he relied only upon the despatches of the Bengal and Bombay governments, from which he proved, that the governments of India had fallen into a mistake, and had assumed a power which they were not authorized to exert, either by the laws of the British empire, or the law of nations. A copy of this defence is in our hands, by permission of the writer. To the disinterested exertions of this excellent man the mission at Bombay is under great obligations.

I heartily wish you success in your work." He repeated his expression of confidence in us, his belief that we were doing good, and his attachment to the object. In replying on our part, it was said, that we were greatly obliged to his Excellency for the kindness which he had shown us, the interest which he had taken in our mission, and the measures which he had employed to promote it; and that these obligations had been gratefully acknowledged by our Society.

"We had not been expecting any further communications from government; but supposed that we should merely be left undisturbed in the pursuit of our object. This assurance strengthens us. We praise the Lord, and implore grace to be faithful laborers in this vineyard, which he has given us in a manner so remarkable. We are now relieved from our former restrictions, and acknowledged as residents in the country; and we think the manner in which this assurance is given appears favorable to the introduction of other missionaries here. We earnestly desire that two may come as soon as possible."

"We would suggest, whether it would not be well for the Board to make a remittance to the Bible Society in Bombay, out of that money which they are to appropriate to the diffusion of the Scriptures among unevangelized nations. Hitherto this side of India has been greatly neglected. Here the printing of the Scriptures, in two important languages, is about to be commenced; viz. the Mahratta, and the Guzerattee. The expense will be great. The Bible Society here has gone so far as to direct Dr. Taylor to translate the Gospel of St. Matthew into Mahratta; and the London Society have now two Missionaries at Surat. They will make it a great object to bring forward a complete translation of the Bible in the Guzerattee. Such a remittance to the Bombay Bible Society would be likely to have a favorable influence on our mission here. For several reasons it seems desirable, also, that we should become members of this Society, which we cannot do without paying a hundred rupees each, agreeably to the rules of the Society. We have translated a harmony of the Gospels, and several tracts, copies of which are now in circulation among the heathen; and we have daily opportunities of observing how they understand them. Besides these, the Gospel of Matthew is translated by us as far as the 23d chapter, and parts of the remaining chapters, and the whole will be finished in a few days. We have also translated a short catechism. We do not mean to say, that as yet we have any thing fit for the press; but we think that we could soon bring some small tracts, to that degree of perfection which would render it very desirable to commence printing without delay. We have before mentioned the reasons why we think it altogether expedient, that small tracts, or at most a single Gospel, should in the first instance, be put into the hands of the heathen. Our daily intercourse with the people confirms us more and more in this opinion.

"It is of great importance that whatever is printed should be on good paper, and well executed. For the few among the heathen



who can read are mostly poor readers, and if to their native apathy, and their indifference to all religion but their own, be added a *difficulty* in reading the Christian books put into their hands, it would in all probability, be the means of their throwing such book aside. It appears to us, that this point has not been duly considered. We informed you in our last, that we had written to Serampore concerning types. As yet we have received no answer.

“Our school is gradually increasing.

“We are, dear Sir, affectionately yours,

GORDON HALL,

SAMUEL NEWELL.

P. S. Brother Nott took his leave of us on the 7th of Sept. We have not yet heard any thing from him. Since we last wrote, we have received a short letter from Mr. Evarts, dated April 17th, 1815.

LETTER FROM THE REV. GEORGE BURDER.

*London Missionary Rooms, Old Jewry, June 24, 1816.*

Rev. S. Worcester,

Dear Sir,

Your favor of April 8th was duly received, together with parcels, containing Reports, Sermons, and other publications, which happily evince the interest which the American Board for Foreign Missions take in the all important concern of spreading, to the remotest bounds of the earth, the glorious Gospel of the blessed God. I am desired by the Directors of the Missionary Society, in London, to express their thanks for the acceptable present; and to assure the Board that we rejoice exceedingly in witnessing the zealous efforts of our dear brethren in the west, and most heartily pray that their labor may not be in vain in the Lord.

We regret exceedingly that Mr. Nott found it necessary to relinquish the object in view, and at a time when, after so many difficulties, a door appeared to be opened for missionary exertions. Our brethren, who are gone to Surat, speak in the most favorable, and satisfactory terms of your missionaries at Bombay. The field is immensely large, and there remains indeed much land to be possessed. May the Lord of the harvest thrust forth a great multitude of able and faithful laborers into the field. Your churches will doubtless supply a very considerable number; and we doubt not, that the religious public in your country will come forward, freely, with their liberal contributions. It is true, that you have much work to do at home; in your own borders; among the new settlements of white people, as well as among the aborigines of the country you possess: yet, as we have found by experience in Britain, that while we transmit the Gospel to foreign lands, religion flourishes the more among ourselves, so we trust it will be found in the United States: God will manifest his approbation of your missionary labors, by pouring out more abundantly of his Spirit on your own churches. By the present conveyance you will receive some copies of our last Report, and other publications, which, we trust,

will afford you pleasure, as they prove that "God is with us." The success, which it hath pleased him to grant to our missionaries in Africa, particularly, affords us much encouragement, and abundant occasion for praise: And in other parts of the world, we trust that the good work is progressing. We heartily wish, that the missionaries you last sent forth, may find an open door among the heathen, by his favor, who "hath the key of David, who openeth, and no man shutteth."

I am, Rev. Sir, in behalf of the Directors, your friend and brother in the Lord,

GEO. BURDER, *Secretary.*

P. S. I beg leave to send herewith one copy of Mr. Morrison's Chinese Dictionary, Vol. I. Part 1. with the proposals, &c. If the sale of it can be promoted in America, it will serve the family of a most worthy missionary.

EXTRACTS OF A LETTER FROM THE REV. DR. CAREY TO THE  
TREASURER OF THE AMERICAN BOARD OF COMMISSIONERS  
FOR FOREIGN MISSIONS.

"My Dear Sir,

Enclosed I have the pleasure of transmitting to you copies of the sums received from the Board of Commissioners, and expended on their account by Mr. Harington, and myself; to which I add a sum since received by myself in connexion with the Rev. Mr. Thomson and George Udny, Esq. of which I have advised Brother Newell, but he has not yet drawn for it.

"I very sincerely thank the Board, in my own and my Brethren's name, for the sums which have been voted to aid the circulation of the word of God in the languages of Asia, and especially for the liberal donation to repair the heavy calamity suffered by fire at Serampore.

"You will, I am sure, see the propriety of my withdrawing from the Committee, if you take into account my numerous avocations which scarcely leave me time for the most pressing domestic concerns; and add to that, the circumstances that all pecuniary transactions are to me a burden heavier than I can sustain, arising partly from all the pecuniary affairs of the Mission being managed by another of our Brethren, so that I am utterly out of the habit of attending on them, and partly from the shock my memory received by a severe fever a few years ago. I am on these considerations utterly unfit to have any share in such affairs, and am perpetually depressed in mind, lest I should forget or neglect something of prime importance."

"In thus withdrawing from the Committee, I wish to be understood that I do not do so for any other reasons than those stated above. I feel the highest respect for the Board of Commissioners; the sincerest affection for the Missionaries, brother Newell, and



brother Hall; and there is the most entire harmony between me, and the other two gentlemen of the Committee.

The success of the Bombay Mission will be, I trust, a constant object of my addresses to the throne of grace, and I shall feel a lively interest in the success of the Board of Commissioners in this, and all their future exertions, to promote what I believe to be the most important undertaking in the world.

I am, my dear Sir, with great respect, yours very truly,

W. CAREY."

*Serampore, March 13, 1816.*

J. Evarts, Esq.

EXTRACT OF A LETTER FROM THE REV. JOSIAH PRATT TO THE  
TREASURER OF THE BOARD, &c.

*Church Missionary House, London, March 1, 1816.*

"Dear Sir,

I beg to acknowledge the receipt of your favor of October last, by the Galen. Your letter enabled us, after some trouble, to obtain possession of the parcel.

"You will receive herewith thirty copies of our last Report, and as many copies of the Missionary Register as will complete, with those sent before, 30 sets from the beginning to this time. Our committee beg you to accept these as a token of their Christian regard, and of their wish to help forward among their brethren the cause of our common Lord, and Savior.

"We beg to return our sincere thanks for the Panoplist; and to request a second set, whenever it may be convenient.

"Accept, and communicate our best regards; and believe, my dear Sir, that we warmly participate in all your wishes, and plans for the extension of the benignant reign of our Lord in the world.

"I am truly, dear Sir, your affectionate servant,

JOSIAH PRATT."

Jeremiah Evarts, Esq.

MISSION TO THE MONGUL TARTARS.

LETTERS have been received by the Directors from Messrs. Pater-son and Pinkerton, at St. Petersburg, inclosing extracts from the Journal of Mr. Schill and Huebner, Missionaries from the brethren's church at Sarepta to the Monguls, for the assistance of whom the Missionary Society in London has liberally contributed.

It appears that they were warmly recommended to Prince Thuemen, by the Russian Prince Galitzin, the well known friend of the Bible Society. They were kindly received, and are now engaged in learning the language. The following is a literal translation of a letter from Prince Thuemen to Prince Galitzin, in answer

to a letter from the latter, accompanying two copies of St. Matthew's Gospel in the Calmuc or Mongul language.

*Letter of Prince Thuemen to Prince Alexander Galitzin, President of the Russian Bible Society, in Answer to a Letter from the latter, accompanying two Copies of the printed Translation of the Gospel according to St. Matthew, in the Calmuc or Mongul language.*

To our high exalted Lord and Emperor's Privy Counsellor; Head of the spiritual Affairs of the Foreign Confessions, President of the most excellent Bible Society, and Knight of several Orders, his Highness Prince Alexander Galitzin.

The Prince of the Khoschots, Major Tumen, writes the following humble answer:—

Your letter written to me in the last wooden swine year the 1st of the mouse-month, together with two copies (neatly bound in yellow and red coverings) of the history, translated into our Mongul language, of the merciful God Jesus Christ, I have received to my great joy, the 19th of the first tyger-month and read in the same. You charge me, 1st, to read the word of God contained in this book, for my own salvation; and to procure my subjects an opportunity of hearing it, and being benefited by it. 2dly, To be helpful to the two men, Gottfried Schill and Christian Huebner, who arrived from Sarepta with us last spring, that they may learn our Mongul language, which they are desirous of acquiring, and that I may give them aid and assistance towards supplying their wants and affording them protection. In consequence of your first order, not only I read the word of the most merciful God Jesus Christ, but I have also presented our Lama with a copy of the same, who is reading it with the clergy. Concerning my other subjects, I would fain cause them to be assembled this winter, for the purpose of getting this book publicly read to them; but this is not practicable, on account of the severe season. However, as in May next, from 8th to 15th, the chief men of my people commence a pilgrimage, to attend a religious solemnity, and meet for prayer, it is my intention to order this book to be read to the whole devout assembly, fulfilling thereby your commands. The result thereof I shall, through God's grace, respectfully transmit to you, praying to our God that he may bestow mercy upon me. Respecting the two men, Gottfried Schill and Christian Huebner, who are learning the Mongul language, I have assisted them in various ways, according to your desires: and have assigned a man to be their teacher, who is well learned and versed in our doctrine and writings, under whom they are studying the system of our gods (Mythology) in the books, entitled 'Bodihn Mour, Arwan Sokohl, and Alteni Gerrel.' I shall likewise in future, in obedience to your commands, not be neglectful to protect and care for them. And now, our high exalted Emperor's enlightened and wise minister, endowed with great fame throughout the whole extensive Russian Empire, most noble Lord and Prince! you have most agreeably surprised and rejoiced me



with your most gracious letter; and it is my ardent desire, that you would likewise honor me in future with writing to me; for which favor, bowing the knee, I most humbly ask you. My Lord, if you will have the goodness to satisfy this my desire, I beg you would cause the letter to be enclosed to Iwan Kaporsky, post-master in Astrachan; he has the care of sending all letters to me, and I almost regularly, every post-day, dispatch messengers to Astrachan, for the purpose of fetching my letters. I now live in my solidly built house, 72 wersts upwards of Astrachan, upon an isle belonging to me in the Wolga, called Scambag. Wishing you health and prosperity, I recommend myself to you, bowing a knee.

(Signed)

THUEMEN DSCHIRGALANG,  
and sealing it with my seal.

Written in the fire-mouse year, the 17th of the last tyger month, in my solid built habitation\* upon Scambag, according to the Russian Chronology, January the 4th.

#### DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

July 23. To cash accompanying the donation from the Plympton Branch of the Heathen's Friend Society,	\$5 57
August 1. By the hand of a young lady in Newburyport, committed to Mr. Tenney; viz. for the translations,	\$10 00
For the school fund,	5 00
9. From a society of young men, in Townsend, by Mr. Cushing Wilder,	15 00
From the following persons by do. viz.	
From Daniel Adams, Esq. \$3; Joel Adams, \$2; Dea. J. Giles, \$1;	6 00
Mr. Thomas Farrar, \$1; Mr. William Manning, \$1,	2 00
Mr. Benj. Spaulding, \$1; Mr. Samuel Jenkins, \$1,	2 00
From others,	60
12. From a friend to Missions in Bangor, (Me.) by the Rev. Harvey Loomis,	23 60
13. From the Foreign Missionary Society of Springfield and the neighboring towns, by the Hon. George Bliss, the Treasurer,	5 00
From the New York Female Missionary Society, for the aid of Foreign and Domestic Missions, remitted by Mrs. Clarissa Dodge, Secretary,	72 00
The avails of a contribution in St. Albans, (Ver.) by Benj. Swift, Esq.	221 86
From the Female Cent Society in Bridport, (Ver.) by the Rev. Dr. Davis,	11 77
From the Gorham and Westbrook Female Cent Society, by Levi Cutter, Esq. remitted from the Rev. Mr. Hilliard,	16 26
19. From a Female Friend of Missions, in Vermont, the avails of ornaments formerly worn, remitted by Mr. Levi Parsons,	23 00
20. From Mr. Peter Parker and family, of Bluehill, Maine, remitted by the Rev. J. P. Fisher to Mr. S. T. Armstrong,	5 00
20. From the late Mr. Solomon Goodell, of Jamaica, (Ver.) a bond and mortgage, payable in ten years with annual interest,	5 00
From the following persons, by the Rev. Dr. Lyman, viz. the Rev. David H. Williston, of Tunbridge, (Ver.)	\$50 00
From Mr. Jahleel Woodbridge, of South Hadley, (Mass.)	10 00
From the Rev. Evan Johns, of do.	10 00
From the Female Society for translations in Hadley,	4 60
From Mr. Artemas Williams, of Deerfield, (Mass.)	1 00
From the Female Cent Society in Scarborough, by Miss Ann L. Morris,	75 60
From the Society for aiding the translations of the Scriptures, in Phillips Academy, by Mr. Thaddeus B. Bigelow,	21 00
	30 00
Carried forward	\$880 66

\* Alluding, it is supposed, to the more general custom of living in tents, when travelling.

	Brought forward	\$880 66
From the following persons, remitted to Mr. S. T. Armstrong, by the Rev. Joshua Dean, of Locke, (N. Y.) viz. Mr. C. C. \$2; Miss N. B. \$1,	3 00	
Mr. T. E.	4 00	—7 00
From the Female Heathen's Friend Society, of New Bedford, remitted to Mr. S. T. Armstrong,	36 30	
From the Rev. Josiah Peet, of Norridgewock, (Me.) the avails of a monthly contribution, at the concert of prayer for the success of missions,	18 00	
23. From the Bath Heathen School Society, by Joseph Hall, jun. remitted by the Rev. J. W. Eilingwood,	6 53	
24. From the Female Cent Society in Newfane, (Ver.) by the Rev. Jonathan Nye,	15 00	
26. From the Foreign Mission Society of Bath, and the Vicinity, by Mr. Jonathan Hyde, Treasurer,	73 00	
From an unknown person by the same hands,	1 00	
From do. for the support of heathen schools in our own country,	1 00	—75 00
From the Moral and Benevolent Society of Kingsborough, Johnstown, (N. Y.) by the Rev. Elisha Yale,	12 50	
29. From the following sources by the Rev. Dr. Worcester, viz.		
From the young Misses Society for the improvement of youthful minds, appropriated to the school fund, (it being the half of two quarterly contributions, the other half being appropriated to schooling destitute children in our own country,)	7 50	
From an unknown person, supposed to belong to Greensboro', (Ver.) forwarded by the Rev. John Fitch, of Danville,	1 12	
From I. A. V. for the School fund,	1 00	
From the school of Miss Elizabeth Shaw, Danvers, for the school fund,	2 44	
From the Salem Female Society for promoting the education of heathen children, by Mrs. Abigail Needham, Treasurer, the second quarterly donation,	18 00	—30 06
From a branch of the Heathen's Friend Society at Rochester, by Hope Haskell, Treasurer,	13 00	
30. From the following persons by the Rev. Dr. Morse, viz.		
From Beulah Wilder, for the Heathen School Fund,	1 00	
From a widow,	2 00	
From a lady in Charlestown, for the Heathen School Fund,	10 00	—13 00
From the Female Cent Society in Lisle, Broome County, (N. Y.) by Miss Elisabeth Ford, Secretary, for translating and distributing the Scriptures in the Mahratta language, by the Rev. Dr. Morse,	31 00	
From the Church at Mount Zion, Georgia, by the Rev. Mr. Beman, remitted by the Rev. Dr. Morse,	95 00	
A contribution in the congregation of the Rev. Stephen Farley, of Claremont, (N. H.) by the hands of Col. Stevens,	30 45	
The avails of golden ornaments given to the Board,	5 34	
From a mechanic in Hampden County,	5 00	
Dropped into the box,	40	
Reports sold, &c.	1 15	
A part of the clear profits of the Panoplist, vol. VIII,	28 16	
vol. IX,	29 98	
		<hr/>
		\$1,333 55

We are desirous to mention, that the donations by the Rev. Dr. Morse, and the Rev. Dr. Worcester, and some others, would have appeared sooner but for the absence of the Treasurer. We are desirous of publishing extracts from the letters of several donors, but must wait till we have more room.

We have received from Mrs. Simpkins an account of the monies in her hands from Cent Societies.

#### JOURNAL OF ABDOOL MESSEE, CONTINUED FROM p. 323.

June 18.—To-day Abdool was informed, that the Kazee (Judge) is taking pains to prevent the children from coming to School, and the people from visiting him. This man causes the British servants of the Company much trouble by his litigiousness, and it was expected that he would oppose. One Molwee said to him, on being forbidden to visit Abdool, "True! the Kazee is worn down with the care of the city," alluding to a ridiculous story which they have among them on this subject. Some of the children said to him, on his forbidding them to go to school to Abdool, "Will you then instruct us gratis as he does?"



Sunday, June 20, 1813.—This afternoon, for the first time, Abdool held worship in his new house in the city. Our Christian children attended, and most of the native Christians in this place. There was a very large assembly also of Mahometans and Hindoos. In the course of regular reading, Abdool read Levit. xix, and Ephesians vi, as Lessons. For the Psalms of the day, he took the xxii: and expounded these parts of Scripture as he went along. The boys of the City School joined of their own accord in the responses. The mother of one came up, and ordered him away: the boy answered, "See, these nice boys are at the same Sahib's school, and they join in worship, and why should not I?" His mother then left him to himself. Many of the Mahometans conversed aloud after the service was ended, in great terms of approbation of what they had heard. Some said, "How vain are all the objections some make to this man, and what reason is there why we should not hear him!"

The son of a native Christian, owner of three villages at some distance from Agra, attended. He has been absent at his father's estate almost ever since we have been here. Before he went away, copies of Genesis, of Matthew, and of the Morning Prayers and Litany, had been given to him; and he now expressed much thankfulness to Abdool for these translations: he wished to send a scribe to copy the whole Bible, said the Roman Catholic Priest had never given them an insight into the Gospel, and now he is convinced that the profession of the English is the true Christian profession. He expressed great joy at the Gospel being preached to the Heathen, and offered to assist its progress in any way that he could. The father of this person is very old, and was a man of rank in Cabul, but was obliged to flee from thence on account of his religion.

The foregoing detail, though but a very small part of what might have been recorded, will render so much minuteness less necessary in future. The objections usually urged, and the answers given, take generally the same turn, as Abdool confines himself as much as possible to the Word of God.

It has been thought, in general, advisable to give copies of translations, only when asked for; and in this way, during the last fortnight, about 40 copies have been given. Two copies are gone to Cabul, and two to Ajmere; asked for, and received with great thankfulness.

There are six candidates for baptism. The scholars amount now to 35, all avowedly receiving Christian Education.

Beside these our endeavors here, the writer corresponds with five other families, who are, each in its place, doing what they can, by schools and the distribution of the Scriptures, to further the cause of the Gospel in this land. One young man has begun to read the Scriptures in public to the natives. He is not in the Honorable Company's employ, and wishes to be engaged wholly as a Missionary; but, as he could not be more useful were he professedly a Missionary, he was advised and consented to remain in his present situation. If, by any means, he should be removed from that situation, he will then offer himself to the Society, to be employed in this land.

June 25, 1813.—Yesterday, as Abdool was reading and explaining Acts iv, at his house in the city, an extraordinary instance of Divine Power attending the word appeared. A youth about 15, a Bramin of the Gour caste, had come, among others, to see and hear this new thing. Abdool observed him very attentive; and, as he proceeded, and was explaining verse 12, *Neither is there salvation in any other, for there is none other name given among men, whereby we can be saved*, the lad seemed greatly agitated, and, breaking off his Bramin's cord, threw it away. All who were present observed what he did, but no notice was then taken. After the congregation went away, the lad remained; said he would embrace the Christian religion; and, in short, of his own accord eat with Abdool, and came home with him in the evening. This morning he was asked, "What did you hear yesterday, that made you throw away your caste, and associate yourself with us?"—*Ans.* "The faith of your religion took possession of my heart; therefore I acted as I did."—*Que.*

"But do you remember any expression which made an impression upon you?"—*Ans.* "I only remember that Jesus Christ is God, and our only Creator, and all things are from him."—*Ques.* "Do you this morning regret what you have done?"—*Ans.* "By no means."—*Ques.* "You used before to abstain from certain kinds of food, and think it holiness: do you feel no reluctance to eat with us?"—*Ans.* "No; I am very happy."—*Ques.* "But suppose the Gospel should require you to abstain from certain kinds of food, what would you do?"—*Ans.* "What the Gospel allows, I will eat; and what it forbids, I will abstain from."—*Ques.* "Did you ever hear of Jesus Christ before?"—*Ans.* "I have heard the name from the Mahometans, but did not know that he was God."—Some advice considered suitable was given him. After Morning Worship, he said he had been happy yesterday during worship, but to-day was two-fold more happy. He has an intelligent countenance, and is of a superior understanding. In the evening, after pointing out some facts, connected with our Savior's history, to the above boy, I asked him, "How came you to believe what you heard yesterday without further inquiry?" He said, "God, no doubt, did it for me; for an assurance came into my mind, that what Abdool was saying was true."

June 26, 1813.—To-day, a man, who had formerly been Kazee of the city, and who had killed his brother, came to Abdool. After the usual salutations, he entered on a dispute with seeming warmth; and said, that what Abdool taught was not the Bible, but what he had extracted from Mahometan Books. "It is in vain," said he, "to pretend that what you teach is Christianity: we see nothing of it in the Christians. The Sahibstake all manner of women into their houses: their care is only about wine, and banqueting, and hunting, and gaming: never say that your doctrine is theirs; you have made up a religion for yourself." Abdool, of course, contended, that the Law and the Gospel were prior to the Koran; and that wherein they agreed, they had taken from the Christians, not the Christians from them. That in respect of the Sahibs, "What you say of them is that judging forbidden in Matthew vii, and if I chose I could prove to your face that you are just as bad as they; but leave off judging others, and judge from the Book, whether or not the Sahibs live according to it: the Book is our guide, and those who live according to it are the servants of Christ; and those who do not are the servants of Satan." The Kazee took Abdool aside at going away; and asked him privately, if there was any way of forgiveness pointed out for murder in the Gospel. Abdool spoke briefly of repentance, and the efficacy of Christ's blood to cleanse from all sin. The Kazee took away the Pentateuch; and, after the appointed time, sent it back, begging he might have it every day to read.

(To be continued.)

#### ADDRESS FROM A NATIVE OF INDIA.

The following Address was written by a Lady, a native of India. It is addressed "to the Daughters of Great-Britain," but will apply equally well to both sides of the Atlantic.

*To the Fair Daughters of the Kingdom of Great Britain, who are living in a Land of Liberty and Light, freed from the Power of Human Tyranny, and loosed from those Chains whereby Satan binds such as are sitting in the Regions of the Shadow of Death.*

As I have heard say, that "the fatness of the earth is yours," I pray that the "dew of heaven" may so also sprinkle upon you, even the blessed Holy Spirit, as to cause, "that ye shall neither be barren nor unfruitful," but produce abundance of blossoms "which may be to the praise of God!"

I pray you to pardon this unworthy one for bringing herself into your notice; but, seeing God is the father of us all, I am bold to



trouble you as a Sister, though a Native of the East, in behalf of my Countrywomen.

It has often been a matter of wonder to me, that, whereas many of your Men of God have come to our part of the earth, bringing "the glad tidings" with them, and have been made the means "of turning numbers from darkness to light, and from the power of Satan unto God," I have not heard of any of you having taken compassion upon your poor sable sisters. Now if your men taught you, as the Easterns do their wives, that ye have no souls, it would not be surprising, that ye should not think of helping to save those of your fellow-kind: but I am told, your husbands are more generous, yea, and let you learn even as they are taught! Oh, my fair Sisters, and do ye know the value of your immortal part, and what it cost to redeem it? and will ye not make known this savor of life unto those who are perishing "for lack of knowledge!" Consider Him, who regarded not his life unto death for your sakes; and deny yourselves somewhat for the good of others. Hear your Lord's own words: "This is my commandment, that ye love one another as I have loved you." And what is there that ye can give up, which shall not be rewarded unto you sevenfold. Your Redeemer himself saith, "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in *this present time*, and in the world to come life everlasting!" and, "They that be wise shall shine as the brightness of the firmament, and *they that turn many unto righteousness, as the stars for ever and ever.*"

Perhaps you will ask, "Cannot your Women benefit by the same means that your men do?" Alas! ye are ignorant of their ways. No woman of modesty may be seen from behind her Purdah,\* far less enter a public assembly. How then can she hear the preached word?

Ye may again observe: "Cannot the converted Husband instruct the unbelieving Wife?" True, he may; but, from being only a learner himself, he cannot be expected to explain things so well as ye might, who have been brought up from your infancy "in the nurture and admonition of the Lord."

The way in which ye might do good would be, to visit the wives of the converts in their own apartments, (for they admit females of all nations,) and they, seeing your holy conduct, as well as hearing your good words, may be won to embrace the Gospel. Then they will let you educate their daughters, who will be enabled to search the Scriptures for themselves; and ye may also inform them in useful arts, as needle-work, &c.; whereby they will acquire habits of industry: and, no doubt, when the men find their women are no longer vain and self-indulgent, but active, and having a holy principle to keep them from evil and direct them to good, they will grant them more liberty; and so they will enjoy the comforts of this life, as well as the hope of glory hereafter, and be enabled to do good to one another, by having the means of freer intercourse. Thus may ye become the instrument of delivering your sable sisters from

\* A quilted hanging, let down before the door of the females' apartments.

slavery, as well as rescuing them from the bondage of Satan for ever!

Think how ye should choose to be always shut up in one or two rooms, and Humanity will make you desirous to liberate your poor Sisters! But consider how much more dreadful it must be to be shut up in "the blackness of darkness for ever, and Christianity must make you seek after the salvation of your kind! "The liberal deviseth liberal things; and by liberal things shall he stand:" but "Rise up ye women that are at ease; be troubled, ye careless ones."

Let me, also, with humility, remind you, that "to him that knoweth to do good, and doeth it not; to him it is sin." And oh, never let it be said, that any of you hindered your husbands from entering this vineyard of your Lord: rather be ye excitors of them to labor in it, seeing ye have such opportunities of working with them for God. And may the Lord the Spirit bless and direct you, shew you the way wherein you should go, and enable you to walk therein!

Ye may ask, "If all this be so, how came you to the knowledge of the one only Savior?"—I reply, the God of Mercy caused, that, though a Native of the East, Christians were the parents of

INDIANA.

*Omedpoor, or the City of Hope, Dec. 1814.*

THIRD QUARTERLY CIRCULAR OF THE PRUDENTIAL COMMITTEE OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

*To all Foreign Mission Societies and other Benevolent Associations, &c.*

BELOVED BRETHREN, FRIENDS, AND HELPERS,  
WE have already addressed you on the interesting subject of the education of Heathen youth and children; and we have the satisfaction to know, that the attention of many, in the different parts of our country, is engaged to the object, and that not a little has already been done for promoting it. It is important that the present favorable disposition should be improved, and directed in the best manner. We have therefore thought it advisable, in the present Circular, to make a concise statement in the way of preamble, and to give out a form of a constitution for the organization of societies, in aid of the Heathen School Fund. And we have only to request, very affectionately and respectfully, that such measures should be speedily adopted, and actively pursued, as the wisdom of our friends, in their associated and individual capacities, may deem the most suitable and effectual, in their respective circles, for advancing the great and benevolent design; always guarding with particular care that nothing be done to diminish or to discourage the contributions for the support of missionaries, and the translation and dispersion of the Holy Scriptures.

With Christian salutations, we are your servants in the Gospel.

By order of the Prudential Committee. S. WORCESTER, Clerk.

*Charlestown, Aug. 30, 1816.*

N. B. Perhaps some persons may prefer signing a subscription paper to the formality of a regular constitution. In that case, an



annual meeting, and the manner of collecting subscriptions, &c. can be provided for by votes of the subscribers.

**PREAMBLE.**

**THE** American Missionaries at Bombay are ardently engaged in the object of educating heathen youth and children, many thousands of whom are growing up around them in most deplorable ignorance, corruption and wretchedness. The whole expense of a school, which should contain fifty children, they say, "might probably, on an average, be brought within the small compass of twelve dollars a month." A hundred, then, of these poor objects of pity and of charity might, for three hundred dollars a year, and a thousand for three thousand dollars, be taught reading, writing, and the various branches of our common school learning, and at the same time be instructed in the divine morality and religion of the Gospel. Thus educated, they would carry the Holy Scriptures into their respective families, and in a manner the most conciliating and the most engaging, communicate the knowledge of them to their parents, other relatives, and friends. Many of them might become teachers of schools under missionary superintendence; and not a few, it were reasonable to hope, might, by the grace of God, and with additional instruction, be qualified for missionaries to preach the Gospel, and to disperse the translated word of life in the benighted regions of their country extensively. The missionaries have already several heathen orphans to bring up in the way of domestic education, in Christian nurture and admonition, and forty or fifty children and youth in their mission school; and they most earnestly desire and plead for the means which will enable them to extend the benefits of domestic education to many, and of school instruction to hundreds and thousands, and to furnish schools and families with copies of the Scriptures, and of selections from the Scriptures, in the vernacular languages of the country.

As soon as the missionaries, who last went out, are prepared to commence their operations at Ceylon, or elsewhere, they also will wish to be engaged in similar plans of education, and to be supplied with the requisite means; and as our missionary establishments shall be extended, mission schools will be multiplied, and the means of supporting and furnishing them will be wanted.

In our own country, the long neglected Indian Tribes, the lands of whose fathers we inherit, and who within the hemisphere of heavenly light, dwell in the shadow of death, earnestly call for the charitable aid of their white and more favored brethren. The American Board of Commissioners for Foreign Missions is engaged for their good. The plan is to establish schools, to be conducted by approved teachers, and superintended by approved missionaries, first in the Cherokee Tribe, and then successively in other Tribes, for the purpose of instructing the children and youth in the English language, in the various branches of common school learning, in husbandry and the arts of civilized life, and of imparting to them, at the same time, and through them to their parents and connexions, the knowledge of God and of Jesus Christ, of virtue

and true happiness, of glory and honor and immortality. Official assurance has been received that the President of the United States "approves of the undertaking, and will direct such aid to be given as the laws will permit." "In the first instance," says the Secretary of War, "the Agent, (for Indian affairs) will be directed to erect a comfortable school house, and another for the teacher and such as may board with him, in such part of the nation as will be selected for the purpose. He will also be directed to furnish two ploughs, six hoes, and as many axes, for the purpose of introducing the art of cultivation among the pupils. Whenever he is informed, that female children are received, and brought into the school, and that a female teacher has been engaged, capable of teaching them to spin, weave, and sew, a loom and half a dozen spinning wheels, and as many pair of cards, will be furnished. He will be directed from time to time, to cause other school houses to be erected, as they shall become necessary, and as the expectation of ultimate success shall justify the expenditure."

The Rev. Cyrus Kingsbury, a missionary in whom great confidence is reposed, is already gone forward to prepare for an establishment; one teacher is engaged and others, are expected soon to be engaged, to go out and commence the work. The business is intended to be conducted upon an ample scale, with energy and perseverance.

To raise a tribe of our fellow beings from barbarism to civilization, from the wretchedness of heathenism to the exalted privileges and hopes of Christianity, must be an attempt most worthy of Christian benevolence, an achievement most honorable to the Christian name. And when the tribe, thus to be raised, resides within our own borders, the object cannot fail deeply to interest the feelings, and efficaciously to engage the liberalities of the American public.

#### CONSTITUTION.

After weighing the foregoing considerations, we the subscribers do acknowledge it to be our duty to bear a part in diffusing the light and blessings of Christianity among the heathen. For this purpose we agree to the following articles:

I. We form ourselves into an Association to be called the Heathen School Society of

II. All the subscriptions and donations of this Society shall be remitted to the Treasurer of the American Board of Commissioners for Foreign Missions, or some agent of the Board, to be expended by said Board in the education of heathen children and youth, with a particular view to the diffusion of the Gospel.

III. We agree to pay annually the sums annexed to our respective names, until we shall give to the collector written notice of our withdrawing from the Society.

IV. There shall be an annual meeting of the Society, at which a Collector, and such other officers as the Society shall think proper, shall be chosen.

V. There shall be an annual sermon delivered before the Society; if circumstances permit.